

SPECIAL  
AARONIC PRIESTHOOD  
ISSUE



# Millennial STAR

NOVEMBER 1959

# Millennial STAR

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**T. BOWRING WOODBURY, EDITOR**  
**DUANE M. THOMAS, ASSOCIATE EDITOR**  
**PAMELA JOHNSON, EDITORIAL ASSISTANT**

Cover : Ronald Larsen, Wirral Branch, has just turned twelve and will be made a deacon in the Aaronic Priesthood this month

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# Upon You My Fellow Servants



A FEW years ago, a protestant leader of youth in Kansas asked me what the "Mormon" Church did to hold its youth in the Church when they reached the age of 12. He told me the Council of Churches had held

several meetings on the subject but no concrete proposal of a positive nature had come out of their deliberations.

Quickly through my mind went thoughts of the auxiliaries and the great work they do in the Church to

hold the boys of 12 and older to the fireside of the warmth of the Gospel. I thought of the Scouts, the MIA, the Sunday School. Then, suddenly, there came into my mind almost as though one were speaking aloud to me:

*“Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.”*

Here was the answer for my friend. It would be possible, I thought, to have the Priesthood and not the Church, but never to have the Church without the Priesthood. And, flashing into my mind came the strengthening testimony: Why did the Lord prescribe youth to receive the Priesthood at the exact age of 12? And why had my friend stipulated the same age as the precarious time when the churches of Kansas were losing their youth?

Then, I began to try to tell my friend the story of two young men translating an ancient record and how they ran across a statement that had to do with baptism. In humility and faith they went into the woods to pray for knowledge as to how they could receive baptism. Of a sudden, there appeared a heavenly being who announced himself as John the Baptist, the same who had baptised the Saviour. He gave his message to Joseph Smith and Oliver Cowdery; then, placing his hands upon their heads, he said: “Upon you my fellow servants . . .”

I told my friend further about the restoration of the Priesthood and that this Priesthood was the power of God to act in His name here upon the earth.

It is a power delegated to the worthy young men of 12 and older by which they might follow a set path of perfection back into the presence of our Father. They act legitimately, not assuming nor borrowing alleged authority from generations of the past; but it is an authority given in this day in which we live by ministering angels direct from the presence of God.

I told him that the Priesthood of God transcends mortal life and that our young men live to be worthy holders of that Priesthood; for they know if they honour and magnify that Priesthood, it will rise with them in the resurrection and they will become “the Church and Kingdom and the elect of God.”

I told him our Father, through His prophets of the latter days, had made certain covenants with each holder of the Priesthood by oath which He would not break, to the effect that if he was faithful in obtaining the Priesthoods and magnifying them through service and obedience that “all that [the] Father hath shall be given unto him.” But that those of our young men who take the ways of the world and disregard this sacred and holy Priesthood “and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.”

I was sure after our conversation that my friend stood amazed at the things I had told him, wondering how this could be adapted to his Church. But I could only “stand all amazed at the love Jesus offers me” to be a bearer of that holy Priesthood—to have it in my life and in the life of my son and son-in-law and in the lives of all of our young men in the Church.

TBW

# THE FAITH OF THESE YOUNG MEN

A Conference Report

by

Carl W. Buehner

**WE** are a great Church of action, and the more action the greater the Church. I am sure we believe in being doers of the word and not hearers only.

I constantly marvel at some of the stories I hear of the faith of the young people in the Church, and I have been inspired by them. I heard a story of a student of psychology who was given an assignment to ask a series of questions of some of our very young people as part of his assignment at the university. Among the questions that he asked was: "Who are the three greatest men in the world?"

The first youngster he asked the question of was seven years of age, and the seven-year-old boy said: "George Washington, Abraham Lincoln, and Brigham Young." And I thought that was a pretty good answer for a seven-year-old boy. The student went two houses down the street and asked the same question of a five-year-old boy: "Who are the three greatest men in the world?" And the five-year-old boy said: "Our Heavenly Father, Jesus, and President McKay." If you could add fifty years to the age of the five-year-old child, I doubt he could give a better answer fifty years later than he did when he was interviewed



*Carl W. Buehner is Second Counsellor in the Presiding Bishopric*

at five years of age. That was a remarkable answer for a five-year-old boy, and it denotes the teaching that is going on in the homes of some of our young people.

Then this same man asked another question of a lad just turning three years of age—not much more than learning to talk. He said to this boy, three, "Who is God?" And the youngster after a second, said, "Sunday School." He identified the word God with Sunday School.

These statements are full of meaning to me, and I appreciate them. Good training by the parents of their children, even though they are very young, usually stays with them all their life. Think of these same youngsters a little later when they hold the Aaronic Priesthood. I have shaken hands with hundreds of young men, and girls of corresponding ages, who are attending this great conference because of having a perfect record in attending all of their meetings during the past year.

Last evening Elder LeGrand Richards and I had the honour of being entertained by a group from the West Arcadia Ward of the Pasadena Stake. Some forty-one youngsters have been brought here by their bishopric because they are one hundred percenters in the Church, and I never saw such a fine group and felt such a marvellous spirit as I did among these young people. I sat next to a girl who had been a 100 percenter, who has only been a member of the Church for three weeks, and sitting on the same row was another girl twenty years of age who had been a hundred percenter for a whole year. Her parents have been objecting to her becoming a member of the Church. She said, "I am just waiting to be twenty-one years of age so that I can be baptised a member of the Church. My parents, not understanding what this means to me, have been objecting to this." In spite of the fact that this girl is not a member, her record has still been 100 per cent perfect, and she has paid to the Church one-tenth of all she has earned during the past year. I could not help remarking to her, "Because of your great faith, I would not be surprised if you bring your father and mother into the Church when you are admitted."

It is a great blessing and a wonderful privilege to be associated with these young people—to feel their marvellous spirit. Just a few days ago a bishop came into our office, and said, "I must tell you about one of my Aaronic Priesthood boys. He has had a perfect record ever since he has been in the Aaronic Priesthood. On Monday morning he was stricken with polio. He was taken to the hospital. As soon as he arrived at the hospital and his doctor came to attend to him,

he said to his doctor: 'Doctor, I have to be out of here next Saturday night, even if I go on crutches. I am a hundred percenter in my Church activities, and I have to be in my meetings next Sunday,' and his doctor said, 'Son, I am afraid you are going to be here for months. You will never be home next Sunday to attend your meetings.' The young man said, 'Well, I have faith that the Lord will let me get back so that I will not break my record.' He was administered to during the week. On Saturday night that boy left the hospital on crutches. On Sunday he attended his meetings, and three days later threw away his crutches."

I like the faith of these young men. I told the brethren in our temple meeting last Thursday of two others that impressed me. I was attending a conference in Idaho a year ago on a cold winter's night, with deep snow on the ground—it was seven or eight below zero. At the close of our priesthood leadership meeting, a man brought a deacon up to shake hands with me. He said, "This young man tonight walked five and a half miles through the deep snow, with the stinging wind blowing in his face to catch a ride to come sixty-five miles farther to be in the priesthood leadership meeting because you wanted the presidents of the Aaronic Priesthood in this meeting."

Well, I'll tell you, it is a great honour to shake hands with a boy who magnifies his Priesthood as did this young man.

The following Sunday I could not attend my conference because of roads that were all but impassable. Early Sunday morning I was digging a little

*(continued on page 461)*

# 3

# STORIES

by



*Oscar A. Kirkham,  
who was in  
Presidency of the  
First Council  
of the Seventy, and  
who passed  
away in 1958,  
was a favourite  
story-teller*

## Oscar A. Kirkham

### I CAN SLEEP IN A STORM

**T**HIS STORY is about a boy who knew how to sleep on a windy night. You will say, "That isn't much—anyone can sleep on a windy night!"—but this is different. It happened some years ago in a land across the sea, where most of the people are farmers. And once a year the farmers and the young men and women who work for them go to a fair—they call it a hiring fair—and strike a bargain for the next year, what work they will do and how much they will be paid. It is the only holiday away from home they have, all the year round—this hiring fair—

so you may imagine how they look forward to it.

Now it happened that Farmer White was very much dissatisfied with a man who worked for him on his farm so he set out for the fair to hire another man. And when he came to the fair he saw the gay tents and booths, and the flags, and heard the merry music: he saw the dancing bear, and the Punch and Judy show, and the gypsy camp, and the merry-go-round (only they called it by another name), and the baker's stall where sweet cakes were sold, and all the farmers and the farmers' wives and the dairymaids and the strong young farm workers walking up and down—until he be-thought him about the business that had brought him there—the hiring of a new farm man; so he began to look around for one. As he walked about, he saw a young hobbledehoy (if you don't know what that means, look it up in the dictionary) an awkward, gawky young man—and stopped him.

“Well, young fellow,” said Farmer White, “and what is your name?”

“John, sir.”

“And what do you do?”

“I work on a farm, sir.”

“Do you know anything at all about farming?”

“Yes, sir.”

“What do you know?”

“If you please, sir, I know how to sleep on a windy night.”

“You what?”

“I know how to sleep on a windy night, sir.”

“Well, that's no great recommendation,” said Farmer White; “most of my men can do that only too well now.”

So Farmer White walked the fair and talked to this one and that, but he found no farm helper that suited him.

And he met John again, asked him the same question, and got the same strange answer. There was something in the boy's honest eyes he liked, something behind what he said that interested him. But he wasn't willing to hire a boy whose only boast was that he could sleep on a windy night. And he made the rounds of the fair again, and late in the afternoon saw John still waiting to be hired. He quickly made up his mind, walked over to John, and said, “You are certainly a curious kind of farm hand, but come along to my farm, and we'll see what you can do.”

John worked away for several weeks, not much noticed—and that isn't a bad sign, either. When anything is working well, it isn't much noticed. And then one night the wind woke up Farmer White. It gathered itself in great gusts on the hills, and sent the clouds scurrying across the sky, and roared through the forest, and hammered against buildings, and tore at the haystacks, and howled down the chimneys, and when Farmer White heard it, he sat straight up in bed. He knew that wind. Many a time it had wrenched doors off his barns, and scattered his hay, and bowled over his chicken coops. So he jumped out of bed and shouted for John.

Now, John was sleeping in the attic. “John!” the farmer called, but received never an answer. “John!” he shouted louder than the wind, but no word came from John. So the farmer bounded up to the attic and shook John, and shook him—“Now, John, my lad, get up; the wind's taking everything.” But John lay like a log—he never moved.

So Farmer White rushed out into the windy night expecting to see every-thing tumbled about. But he found the



stable doors safely fastened, and the horses safely tethered, and the windows firmly locked, and the cattle all snug in their stalls. He found the stack yard intact—the stacks well roped and the ropes well pegged. He found the pig-sty secure and the chicken coops firm—and the wind tearing fiercely around them all the time. Then Farmer White laughed out loud—it came to him all of a sudden just what John had meant. Do you know what he meant? “I can sleep in a storm.”

### THE WOLF POINT INDIANS

AS THE young, newly appointed missionary trudged along the dusty road, making his way alone to the Wolf Point Indian Reservation, he had very serious thoughts.

For one thing, he hadn't wanted to come here on a mission at all! These vast Montana and Wyoming plains, which composed his mission, were too much like his own Utah country. The cattle grazed just as contentedly here as at home; the dry seasons brought just as anxious hours to the Indians as to his father. He just couldn't see much progress for him. He remembered his elation upon being called on a mission. He looked back to his dream of preaching in a great modern city or even sailing to a Pacific isle where distance, native races, and tropical life held enchantment.

But here he was, at the moment, trying to find an Indian Chief of Wolf Point, the surroundings not unlike his father's ranch, and through his eyes, about as exciting. For another thing, it was reported that these Lamanites were not kindly towards the missionaries or toward any white men, for that matter. Their resentment at being driven to reservation life, with all its restrictions, knew no bounds.

The last missionaries to approach Wolf Point had been driven off. The Chief gave all whites to understand that he would stay on his side of the fence, if they would stay on theirs.

And that fence, that official boundary, was what the young man was following now, hoping soon to come to a gate, thus to enter and approach the Indians with the gospel message. From that point on he scarcely dared plan. His prayers that morning had been only that “the way might be opened for the word of the Lord.”

For now, his reluctance to preach in this land, his fatigue following a long hike, and his homesickness, together with a general feeling of being on a useless journey just about caused him to turn back and give up.

At that instant he glanced toward the fence, and over it to the Indian ponies and the cattle munching their way toward the outer boundary. Instantly he noticed a break in the fence. Part of the barbed wire, some of the cedar posts, and quite a section of rails which reinforced the whole, bore evidence of breaking and trampling by animals in a frightened frenzy.

This same situation at home would have demanded that he lay everything aside and mend the fence before any animals wandered off or more damage was done to the fence. But out here, dressed in his dark Sunday suit, set apart to preach, not to labour with his hands, how far should he go? Then, torn between ingrained duty to farm jobs, and perhaps unconsciously delaying the duty to preach which lay ahead, he decided to work on the Indian's fence.

He took off his coat and carefully hung it on a post. Then rolling up his shirt sleeves and loosening his tie, he went to work. Without the tools he

always had in his pick-up at home, this was somewhat of a task. Without a shovel or pliers the labour was slow, and because the day was warm, the sweat poured down his face, and his hands became blistered. In no time at all his best shoes were dust-laden and deeply marked with post scratches. And his trouser turn-ups were filled with soil and weeds. One could scarcely recognise the immaculate preacher of an hour earlier. Lost in a needed task, he no longer felt so sorry for himself.

As he straightened his back and wiped his face with hands dirty and tender, he glanced along the mended section of fence with deep satisfaction. Then he was startled to see an Indian quietly watching him from the back of a pony.



How long this red man had observed him, the boy could not guess. Perhaps the Indian had suspected him of breaking the fence and trying to steal the cattle and horses. Perhaps he had meant to protect his property with his very life! But thinking to make the best of the matter, the missionary put on his coat and walked toward the Indian.

From the stolid look on the native's face, the missionary could not tell whether here was a friend or an

enemy. But as he approached, the Indian got down from his horse and led it by the bridle to meet the fence mender. As they came together, the Indian halted and said, "You mend my fence. You ride my horse."

Of a sudden, the prayer of the morning was answered! A friend was made. An opening for the word of the Lord was completed.

For the length of a most successful mission, the chief's horse was at the command of this formerly reluctant speaker of the word. Always the Indian reminded his listening tribesmen, "He mend my fence. He ride my horse."

### A LITTLE CHILD

**I**N September, 1951, I was appointed to visit the West Central States Mission with headquarters at Billings, Montana.

We arrived Saturday evening at the home of one of the saints and found they had prepared a lovely chicken dinner for us. Their home was new and delightful, and the family—two boys and a girl—lovely.

We were enjoying our dinner and had just been served our sweet, when little Fred, about four, became so tired he could not eat his strawberry shortcake. He started for bed, taking off his coat as he went. I thought he would fall asleep before he could undress himself, but in a few moments we heard his sweet voice call, "Mother, come and help me say my prayers."

That told volumes to me of fine Latter-day Saint parents living their religion and making the gospel so much a part of their children's lives that to a little boy—a fine sweet was not so important as a prayer to his Heavenly Father.

**A Tremendous Tour**

***a hit record***

**A Success**

In the following pages is the story of

***The Salt Lake Tabernacle Choir***

perhaps the greatest missionary group in the Church

“YOU Mormons are musical people, aren't you? You must love it!” We do love it. We love the beautiful music made by the pianos and organs in our meetinghouses. We love the sweet harmony which comes from the little children of the Primary. But perhaps the most notable source of music in the Church is the magnificent Salt Lake Tabernacle Choir. This Choir, long famed for its Sunday broadcasts, has recently spread its accomplishments into two more fields and has met with astonishing success. It is

because of these two new achievements that these words are written.

If, back in the 1840's, you had been an adventurous person with a desire for your own land and a chance to get your start in a place which had room for your elbows, you might have found yourself on the Great Plains of the United States headed west. Just when you felt that civilisation must be far behind you and panic was beginning to settle upon you, the strains of a brass band or the words of happy songs might have reached your ears.

*The Salt Lake Tabernacle Choir, conducted by*



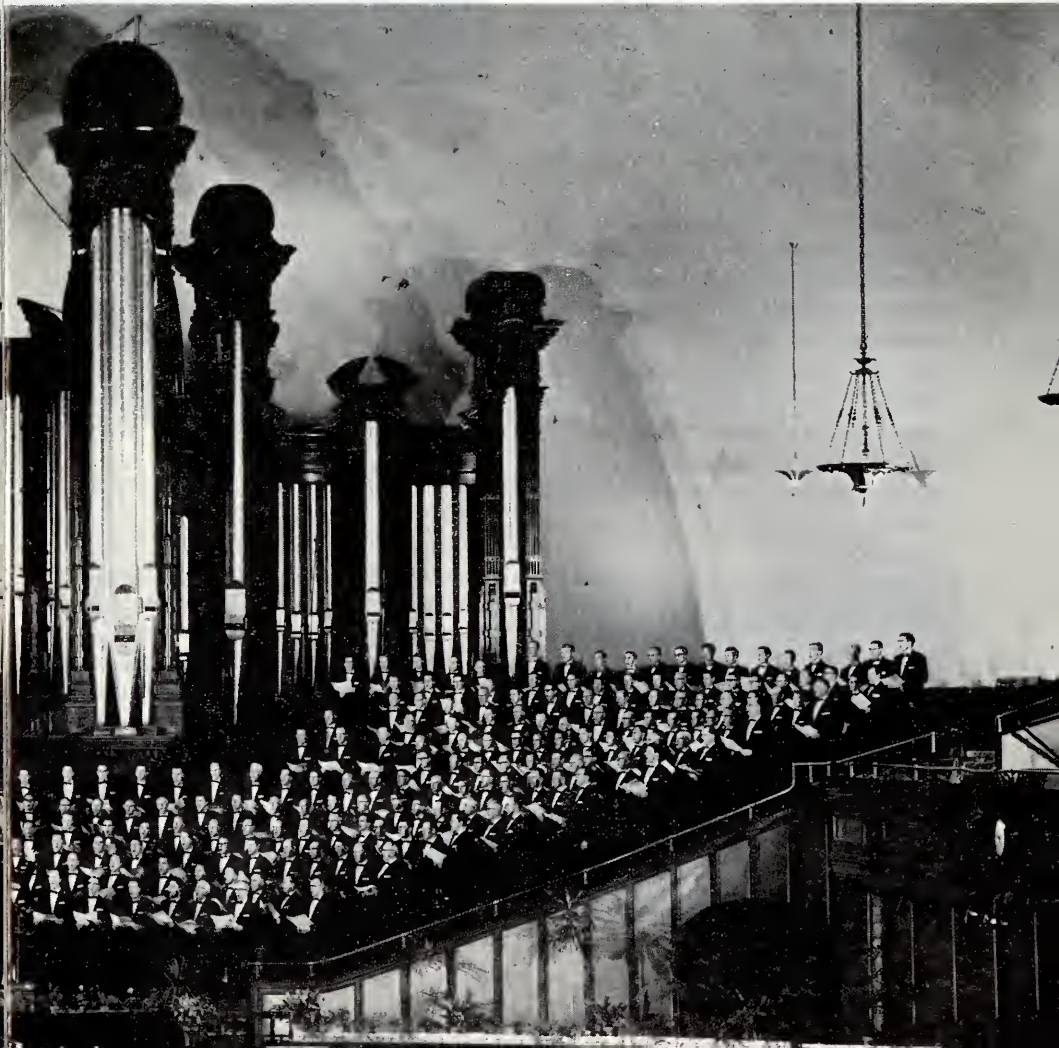
As these were the days before the gramophone, and the music came incredibly from out of "nowhere," you would investigate. Then would you see a ragged, persecuted people looking for a home with tolerance and peace. You would learn their story of a prophet who spoke with God and who had been brutally killed just months before. You would learn that these "Mormons" had been driven from their burning homes by the drunken fury of a satanic mob.

And yet these people, travelling

under the greatest of hardships, fleeing for their lives, could always be heard raising their voices in joyful song. This is not so hard to understand once we realise that they were directly guided by God toward a promised land. Because of their love and faith in God, they gave Him their music. This was a cement between the saints, a means of showing their devotion to their Heavenly Father, a way of carrying with them something continuously beautiful and happy.

For the same reasons, the saints of

*Richard Condie, performing in the Tabernacle*



today love to make beautiful music. The heritage extends to Nauvoo, Illinois, and the homes of the great men of the Church, to William Clayton's inspired writing of "Come, Come Ye Saints" in the midst of depression on the plains. It goes back to the first year in the Salt Lake Valley when Brigham Young asked that a choir be organised to sing in the Bowery, a meetinghouse built near the Temple site and so called because of the tree boughs with which it was made. Thus began, 112 years ago, the Salt Lake Mormon Choir.

This choir gained the name "Tabernacle Choir" when it moved into the newly built Salt Lake Tabernacle in 1863 and coupled its voice with a marvellous new organ whose pipes were carved by hand and whose tone has thrilled countless millions of listeners in the last century.

As the years passed the Choir grew in quality and prestige. Occasionally it ventured outside Salt Lake City to sing at a world's fair or other special occasion, but mostly its lovely harmonies were enjoyed only by those who came to its home to hear. Then began the development of new means of communication—radio, gramophone, cinema, television—and new modes of transportation—railway, car, aeroplane.

In July, 1929, after a few local radio broadcasts, the Choir began a weekly programme of half an hour each Sunday morning. Now, 30 years later, that programme has been hailed as America's favourite religious series. By this beautiful and effective means, the message of the Gospel and the work of the Lord have been incalculably aided.

Because of better transportation, the



*Lester Hewlitt, President of the Tabernacle Choir, is a former British missionary. He has just been called on a full-time mission in Salt Lake City.*

possibility of national and international tours came to be considered, and in 1953, the Choir went to Europe and drew from the reviewers comments such as these:

*The Times, London: "Outstandingly beautiful, with ethereal purity of effect."*

*Morgen Post, Berlin: "The art of this choir is without precedent."*

And then in 1958, this great "missionary" group set out on a tour of Eastern America with hope and prayers. Scheduled were concerts in the nation's largest and most critical cities, cities where many still regarded the Church as "insignificant" or "just another sect."

In the initial concert in Wichita, Kansas, 12,200 attended and critics hailed it as "unbelievably beautiful" with the "absolute climax" being the Mormon hymns, "Come, Come Ye

Saints" and "O, My Father." The tour went on through Kansas City, Missouri—"Choral art of unparalleled beauty and excellence;" St. Louis, Missouri—"It sang with blend and balance and cohesion, with clarity, resonance and volume... But above all, it had heart... It had a firm belief in what it was singing;" Columbus, Ohio—"This IS a choir."

In Washington, D.C., the Choir sang for the press, the public and President Eisenhower in three separate concerts. A headline read, "Mormon Choir Meets Press, For Once Content To Listen."

The Choir moved through Baltimore—"It was the religious music that made the deepest impression"—to a rendezvous, destined to cause momentous results. For in Philadelphia, Pennsylvania, for 3 days, the Choir worked, produced, and recorded with one of the world's great orchestras, the Philadelphia Orchestra, under the baton of Eugene Ormandy. There they presented Handel's "Messiah"—"New heights of glory... an ensemble of rare sensitivity and power." "The Mormon Choir sings like one voice... A model in choral singing."

New York claimed the Choir next, and the Philadelphia Orchestra went with it for performances in Carnegie Hall. Comments without end can be presented, for the electric effect travelled with the singers through Boston, Toronto, Detroit and Chicago.

When the dust had settled and the Choir had returned to its home, there was left in the hearts and minds of men, great and humble, a message of stirring vitality regarding Christ's true Church. Never had the work of the Lord been forwarded so magnificently and with such rapidity as on this friend-winning tour.

This would seem to be enough for this beloved Choir, but there is an aftermath which must be told, for it has, possibly, surpassed even the effects of this great tour. While in Philadelphia, the Choir made records.

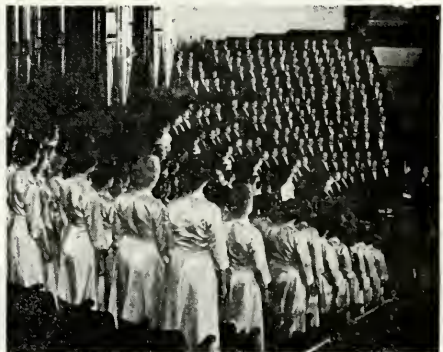
A 33 $\frac{1}{3}$  rpm LP—"The Lord's Prayer".

A 45 rpm EP—"The Battle Hymn of the Republic".

"The Lord's Prayer" almost immediately became a best seller and climbed to the top of its list. "The Battle Hymn" accomplished the astounding. Pushing aside Rock 'n' Roll, it gained the number one place on the popular hit parade from Rochester, New York, to San Jose, California. Week after week this stirring hymn performed by the singers of the Church of Jesus Christ of Latter-day Saints has been TOP TUNE IN THE NATION.

What a marvellous manifestation of growing faith! What a soaring surge of the Lord's work! What a magnificent missionary accomplishment! In the minds of all, these 350 amateurs—glass blowers, policemen, dentists and mostly housewives—these "Mormons"—are now identified with beauty, success and goodness. We love them. God bless them.

*Another view of the Choir*



# FOR YOUR CONVENIENCE

*the following records have been made available for purchase :*

| <b>33<math>\frac{1}{3}</math> rpm LP</b>   | <b>£ s. d.</b> |
|--|----------------|
| ML 5386 <b>THE LORD'S PRAYER</b> with the Philadelphia Orchestra<br>This recording has become the favourite of America since its issue a few weeks ago.                                | 1 8 8          |
| M2L 263 <b>"MESSIAH"</b> with the Philadelphia Orchestra .. ..<br>Just released ! Here is the music that made critics rave and the rest of us marvel. Two records.                     | 2 17 4         |
| ML 5346 <b>THE BELOVED CHORUSES</b> with the Philadelphia Orchestra .. .. .<br>The strength and feeling of the Choir applied to the finest sacred choruses of Bach, Handel and others. | 1 8 8          |
| ML 5302 <b>THE LORD IS MY SHEPHERD</b> with the Tabernacle Organ .. .. .<br>Thirteen sacred hymns and songs sung from the Tabernacle.  | 1 8 8          |
| ML 4789 <b>HYMNS</b> with the Tabernacle Organ .. .. .<br>Twenty favourite hymns including "Come, Come Ye Saints".   | 1 8 8          |
| NBL 5012 <b>TABERNACLE CHOIR SINGS</b> with the Tabernacle Organ .. .. .<br>A Philips record containing choral arrangements and compositions of Dr. Cyril Jenkins.                     | 1 7 3          |

## AND FOR CHRISTMAS

|   |       |
|---|-------|
| ML 5423 <b>THE SPIRIT OF CHRISTMAS</b> with the Philadelphia Orchestra .. .. .  | 1 8 8 |
| ML 5222 <b>CHRISTMAS CAROLS</b> with the Tabernacle Organ ..  | 1 8 8 |
| <b>45 rpm EP</b>  |       |
| ABE 10035 <b>SONGS OF FAITH AND DEVOTION</b> with the Tabernacle Organ .. .. .<br>Three selections.                                       | 10 11 |
| ABE 10047 <b>CHRISTMAS CAROLS</b> with the Tabernacle Organ ..  | 10 11 |
| Four selections.  |       |
| 45-PB 962 <b>BATTLE HYMN OF THE REPUBLIC</b> and <b>THE LORD'S PRAYER</b> with the Philadelphia Orchestra. .. ..<br>America's top record. | 4 9   |

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## The Tabernacle Choir

in conjunction with the Philadelphia Orchestra has produced this hit record which has topped the hit parades of the United States. It is magnificent music. With the "Battle Hymn of the Republic" on one side and "The Lord's Prayer" by Leroy Robertson on the other this record is a thrilling experience. As a convenience to the saints and the friends of the Church, it has been made available at

*"The single is currently in greater demand than any other Columbia single."*

Columbia Records Newsletter

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# At One with the Spirit

by Alvin R. Dyer

IT is vital to the well-being and happiness of the convert to find a place of security in the functional and forward movement of the Church which is now his Church. It is needful for the new convert to have full understanding of the concepts of the restoration of the Gospel, and participate in the full programme of the Church.

But converts invariably find the need of adjustment. Prior friends, social contacts, and church affiliations must be replaced with new friends and social contacts which must now be found with members of the Church. Preparation for the responsibilities of service must soon be made and in due time accepted, for active service is the vitality of "Mormonism."

All members of the convert family must find a personal place where they can participate and feel "at one" with the Church programme.

The Church is so broad in its functional channels of activity that little time need pass before each member of the family, from father and mother down, can be busily engaged in doing our Heavenly Father's work.

For want of a better word we call this *integration*. Actually, this simply means that the new members, to be happy in the Church, must find the place where the gentle and persuasive influences of the Gospel of Jesus Christ can grow stronger in their lives, and they can be "at one with the spirit."

*Alvin R. Dyer, Assistant to the Quorum of Twelve Apostles, has been a strong friend of the British Mission.*

The programmes of the Church are God inspired, and there can be found in them the increments of functional activity that can hold the interest of new converts. It would appear therefore, that converts should seek after or be persuaded into a successful synchronisation of their lives with the other members of the Church, and go along with various programmes of the Church.

The bridge needed to span the gulf of their old life, to that of the new, is indeed not difficult to cross over. New members must feel within themselves that they are now a part and that they now belong and thus are able to pursue for themselves the course of activity that leads to "oneness" with the Church.

It is understandable in many cases that new converts of three or more months find it a little difficult to break right in; in this period of adjustment there is need of guidance and direction.



For this purpose there has been set up in the Church a programme which has met with considerable success in assisting new converts in becoming settled and active in the Church. The essential elements of this programme are submitted here.

(a) A member of the district presidency (or stake presidency), who supervises the district (or stake) missionary programme, should supervise the integration programme.

(b) Each branch president (or bishop) will select and set apart a couple to work as advisors with the new converts. This man and wife should be a congenial couple who will go out of their way to assist those who come into the Church. They should be well known and respected in the branch (or ward) and should have time to work evenings with new members and assist them in getting to their various meetings. A couple with missionary experience would be preferable, since new members often have questions on the Gospel, and those with missionary experience would be best qualified to handle these.

In some branches (or wards) where large numbers of converts come in each year, it may be necessary to appoint several such couples, so that needs of the new members may be adequately met. In this case, one of the brethren should be appointed as chairman of the Integration Committee.

(c) At the time of baptism, the missionary will give the convert a folder setting forth the schedule of meetings of the branch (or ward), the name and address of the branch president (or bishop) and advisors, and other pertinent information.

(d) The advisors will set up a card record of each new member, and it will be their responsibility to keep a

tally of each of these new members. Each quarter the branch president (or bishop) under an appointment made by the advisor will meet each new member to review his progress and feel his spirit so the progress of the new member may be appraised.

(e) The advisors will introduce the new converts to their new Priesthood advisors and quorum presidencies, their auxiliary officers and teachers, and branch (or ward) teachers.

When investigators are about ready for baptism, the missionaries will introduce them to the branch president (or bishop) if this has not already been done, and to the advisors, who will be assigned to look after their progress. The advisor should attend the baptisms and become acquainted with the new converts even before they come into the Church.

The advisors will work with the new converts for as long as the branch president (or bishop) considers it necessary that they do so.

#### ELEMENT OF CONVERSION

There is a prior obligation which the missionary, either full time or part time must assume; that is, they must see that prospective members of the Church are truly converted to the Gospel before they are baptised. The length of time required for them to come to a realisation that the Gospel is true, is most certainly not fixed, it could be as little as two weeks, but more than likely will be around two months. The essential thing, regardless of the time involved in conversion, is whether or not they have in their hearts and minds the spirit of conviction concerning the restoration of the Gospel.

The programme of convert proselyting which is being used in the British

*(continued on page 462)*

# British Mission Integration Programme Works !

by Ronald Hay

**A** FEW weeks ago in the Preston Branch, Brother and Sister Gerard Marsden were baptised. This wonderful event signalled the com-

mencement of a new programme in our Branch, the British Mission Integration Programme. As the Marsdens and their three children became active members, a special welcome was extended to them and they were visited by the Branch Presidency and the heads of all the auxiliaries. They were made to feel that they really belonged and that there was special work for them to do. They did belong, and the work was certainly there for them, for Brother Marsden was called to be a counsellor in the Branch MIA. The Branch also helped with some of Brother Marsden's immediate personal problems.

Because of this activity, a short time later, Brother Marsden's parents sent word to the Branch that they wished to see "the missionaries." As there were no full-time missionaries in the area, President Doughty and I went along as part-time missionaries. When we arrived, Mr. and Mrs. Marsden said they had never seen such a change in their son, and also they had never known anyone or any group to take such an interest in his family. They wanted to know "something more about this Church which he has joined."

Before long they were receiving the lessons of the teaching plan, and Mr. and Mrs. Marsden decided they wanted to be baptised. On September 27, Mr. Marsden was baptised, and his wife, who had to postpone her baptism due to illness, will soon follow.

This fine family had been members of the Roman Catholic church. They became interested in the true Church and accepted baptism because of the proper integration of their son and his family after their baptism and confirmation.

# Aaronic

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# Priesthood

# THE AARONIC PRIESTHOOD PROG

**D**URING the last two decades the Church has enjoyed rapid growth. With this growth have come new challenges. Ever conscious of changing conditions, the Presiding Bishopric has adjusted its programmes to cope with the complexities of a modern world. It is appropriate, therefore, that the Aaronic Priesthood programmes undergo change. Always a factor in preparing young men for leadership, this plan has now been stepped up to meet the problems of our day.

Realising that the major formative years of a young man's life are from age twelve to twenty, emphasis has been placed on training him to be a participant in the functions of the Church. As he moves toward maturity, his aims, his ideals and his standards take shape, and the foundation of his character is moulded.

One of the big factors in the successful growth of the Aaronic Priesthood has been the award programme. The award is not a "pay off" for activity as has been suggested by some, but rather "recognition" for worthy accomplishment. The first two requirements are designed to keep young men in regular contact with the Church by attending priesthood and sacrament meeting at least fifty per cent of the time. Being exposed to the spiritual influences of these meetings aids them to absorb the teachings of the gospel and to better understand the doctrines of the Church. By properly observing the Sabbath they are placed in ideal environment and blessed with the privilege of associating with good people. Friendships formed through acquaintances made at church often endure for a lifetime.



*The Presiding Bishopric, Carl W. Buehner, Joseph L. Wirthlin and Thorpe B. Isaacson, preside over the Aaronic Priesthood*

The third requirement emphasises the value of personal service through accepting and fulfilling assignments. Jesus said, "... he that is greatest among you shall be your servant." (Matt. 23:11.) Learning to give of one's time in the interest of others is badly needed in a selfish world. The self-centred lose many opportunities for happiness.

The fourth requirement teaches youth to master appetite through observing the Word of Wisdom. They are expected to refrain from drinking tea, coffee and alcoholic beverages and to avoid the use of tobacco. These things contain drugs and poisons harmful to the tissues and organs of the body. The law of health is a lesson in self-discipline. Over-indulgence in sweets, meats, and rich foods should be avoided. Wisdom also suggests that we not overtax the body and that we get proper rest and adequate sleep.

The payment of an honest tithing

# RAMME IN A CHANGING WORLD

from the Presiding Bishopric's Office

constitutes the fifth requirement. Observance of this great principle develops a host of virtues. Increased faith in God; love for one's fellowmen; added conviction of the truthfulness of the gospel; more joy in living and peace of mind are some of the joys of tithe-paying. It also welds one solidly to the Church, and those who comply with this law seldom fall away.

One of the qualifications of an able leader is his ability to express his thoughts while standing before a group. The sixth requirement is based therefore, on each member of the Aaronic Priesthood making one or more public addresses in a Church meeting annually. This type of training is indispensable to personal development. It is a real achievement for a young man to search for information, organize his material into a comprehensive outline and then deliver a speech. It aids in developing a much-needed talent, increases his confidence and gives him poise.

Closely allied with the award programme is a method of check-up that weaves a net around each member of the Aaronic Priesthood preventing his drifting away from the Church. An advisor is assigned to each quorum or group and he is expected to examine the activity record of each member no less than once each week. If there is evidence of inactivity, he is expected to make a personal call on the young man to determine the cause of his absence and give him encouragement. The advisor is not alone in this work. Members of the branch presidency are expected to have the same interest in boys, and they too are to give per-

sonal attention to any young man confused in his thinking.

Never have the young men of this Church been better prepared to accept responsibility. From the ranks of those trained in this programme in their youth come many leaders of stature: bishops, bishop's counsellors, branch presidents, high councilmen, stake presidents and mission presidents. The more than 5,000 missionaries who represent the Church are also a product of this accelerated programme. The harvest of converts growing each year is irrefutable evidence of their ability. This youthful army brought 23,000 adult converts into the Church during the year 1958.

The young men who have had this training also make their influence felt as leaders in the community. Each year from their numbers come doctors, lawyers, teachers, and scientists. The majority perhaps are not professionally trained but they are the men who work at various trades, the skilled craftsmen, farmers and workmen and most are substantial citizens.

One of the greatest contributions made by those who come up through the Aaronic Priesthood programme is their moral and spiritual strength. Whether in the office, the factory, army camp, the campus, the athletic field or the laboratory, they lend an uplifting and wholesome influence to those with whom they associate. The Presiding Bishopric comprehends the ultimate potential of this vast reservoir of young men and are gauging the Aaronic Priesthood programme to develop the maximum of their latent talents to build up the Church.

# FUTURE LEADERS OF THE CHURCH

by  
Bryan  
Gardner

“**B**UT Dad, I don’t *want* to go to Priesthood Meeting!”

“Why not, John?” his dad asked, kindly, “You’ve never been, so you don’t know what goes on there.”

“I know, Dad, but it’s just the thought of getting up early, that’s all. Do I *have* to go?”

“Well, John, I’m certainly not going to force you to go; but before you make a decision let me tell you a little about it.

“You’re 12 years old now, and the Branch President thinks you worthy to have the Aaronic Priesthood conferred upon you, and for you to be ordained a deacon. That in itself is a wonderful, glorious thing. Do you realise it means that you will hold the true authority to act in the name of God Himself? It means that in God’s eyes you rank above all sorts of other people, good and well intentioned though they may be, because while they may feel they can act with authority, the fact is that our Father in heaven hasn’t given the power to them—he’s given it to you.

“You can imagine how it would be if you took it upon yourself to act as prefect at school, when really you haven’t been given that authority from the Headmaster. You might be able to fool some of your school-friends for a little while, but when those who really have the authority to be prefects come along, or if the Headmaster himself comes by, you’d very

soon be put in your place and your fellow students would realise that you have tried to dupe them. You wouldn’t be in a very good position, would you?”

“No, Dad. I’d never thought of it like that.”

“Well, John, here you are at 12 years old, and you are to be given the Royal Priesthood. You must use it wisely and never abuse it. As you attend to your duties and fulfil your responsibilities as a deacon, you will begin to see how your life blossoms and becomes so worthwhile.

“In order to give you some encouragement in doing all the things that a worthy Priesthood holder should do, certificates are awarded. If you win one of these certificates you will have joined a very select band of young men, all of them true and honourable members of God’s Priesthood.”

“What will I have to do to get one of these awards, Dad?”

“Why, you must do as the others do. First, you must go to priesthood meeting at least 60 per cent of the time during the year. Really, of course, you should always attend, but for the award you only have to go to 32 meetings out of 52. Then you must attend 50 per cent of the sacrament meetings; that is, 26 meetings a year. The sacrament meeting is one meeting the Lord has asked that we should attend, so you won’t have any diffi-



culty in completing that requirement for the award.

“ Other conditions before receiving the award are living the Word of Wisdom and paying your tithing. You’ll have to give at least one talk in a Church meeting—that’ll be a challenge, won’t it? And, too, as a deacon you have to complete 30 assignments given you by the Branch Presidency during the course of the year. Teachers and priests have only 24 assignments to complete, but otherwise the remaining conditions are the same for them to earn the award.

“ The Aaronic Priesthood Individual Award is presented at the Spring District Conferences. For example 64 boys holding the Aaronic Priesthood received certificates at Conference this year, earned in 1958. And a member of the Mission Board tells me that at least 130 boys will have achieved the



Bryan Gardner is Mission Supervisor of the Aaronic Priesthood

requirements for the Award in 1959. They will receive their certificates in the Spring of 1960.

“ Now, John, the earning of this Award isn’t the be-all and end-all of your being a bearer of the Aaronic Priesthood. But it does give some tan-

**Individual  
Aaronic Priesthood  
Award**

*Henry Z. Castleton* a Deacon

in The Church of Jesus Christ of Latter-day Saints  
*having completed the following minimum requirements is presented this*

**Testimonial of Achievement**

*Sixty per cent attendance at Priesthood meeting — Fifty per cent attendance at Sacrament meeting — Thirty Priesthood assignments filled — Observance of the Word of Wisdom — Full payment of tithing, if not exempt — Address in Church meeting.*

President *British Mission*



*Joseph P. Stoddard*

*Thorp B. Harrison*

President *Leeds Branch 1958*

*Carl W. Suebner  
The Presiding Bishopric*



*An Aaronic Priesthood Award is received by Roger Greenwood from his father, Terence Greenwood, Branch President, while Bryan Gardner looks on*

gible evidence of your devotion to the Church and the Priesthood you hold.

“You’ll find it wonderful to bear this Royal Priesthood. You will be one of a company of nearly 400 young men in the British Mission having the Aaronic Priesthood. You probably won’t see too many of the others very often; but in the last year various branch presidencies and district presidencies throughout the Mission have been organising all sorts of outings, sports, competitions, camps and rallies in order that the boys can get together more often.

“Then, too, the Mission Aaronic Priesthood Committee puts out an issue of their bulletin *Challenge* every three months which should go to every boy of Aaronic Priesthood age. You know, there are more than 600 boys between the ages of 12 and 20 inclusive to whom this little magazine goes. About 200 of those boys aren’t quite as faithful as you and don’t hold the Priesthood; and perhaps some of them just like to stay in bed. They don’t know what they are missing! It’s great to be part of the clean, fresh, noble young army of Aaronic Priesthood holders. You’ll love it, John; you’ll love it!”

John puts his hand into that of his father, and they grasp each other in a warm and affectionate manner. As they look steadily into each others’ eyes John says, “I guess I *will* get up early, Dad. We could go to priesthood meeting together, couldn’t we?”

“We can, John, and we will. Let’s make a start this Sunday, shall we? The Branch President has promised that I may ordain you a deacon by virtue of the authority which I hold, and nothing could give me greater happiness. John, my son, if you live true to the Priesthood, honour it and magnify it, I can promise you great blessings both for yourself and those whom you are around. It may well be that you can help in bringing into activity some of those 200 young men who ought to be Priesthood holders, and you’ll probably find they make good friends. All they need is your encouragement.

“Through the Mission there are a number of priests aged about sixteen, seventeen or eighteen who are doing district missionary work. Think of that! Called to be part-time missionaries and preach the gospel. Think of the happiness which comes into their lives as they reactivate others and convert people to the true teachings of God and then baptise them also!

“Yes, John, you can be an important part of the Aaronic Priesthood in the British Mission. It’s going forward. The young men generally are becoming active and more devoted. You and they are the future leadership of the Church. God bless you all.”

# AARONIC PRIESTHOOD ACTIVITY

by Derek Cuthbert



*Derek Cuthbert is a Mission Board member assigned to the Aaronic Priesthood*

“THE more we are together, the happier we shall be.”

So sang a fine group of twenty-five young Aaronic Priesthood boys gathered at the Chesterfield Branch chapel one evening in July. They had good reason to be in high spirits for they had converged on Chesterfield from all parts of the Sheffield and Nottingham Districts to play in an Inter-District Aaronic Priesthood Cricket Match that afternoon and had had a wonderful time.

This year, branch and district presidencies throughout the Mission have been turning their thoughts more and more to planning and carrying through a programme of activity for the boys of Aaronic Priesthood age. They are making sure the boys get together as often as possible as a

Priesthood group in fine, wholesome activity. This has taken various forms but has the common aim of providing an interesting programme which will not only enthuse the active boys, but will also be the means of reactivating those who have temporarily strayed.

It is wonderful to read letters from each branch president as he tells of events that have been organised and planned for the boys in his care. It is a joy to reproduce in the *Millennial Star* the following extracts from such letters:

1. “Our first outing was to Charnwood Forest; after walking all morning we lit a fire and made a good fry of sausages and onions and rolls, with apples for dessert. We continued our walk in the afternoon and ended up with a couple of hours’ cricket.”

2. “We have obtained the use of a school gymnasium and swimming pool, and have been promised the use of camping huts beside some nearby lakes.”

3. “This year the boys have enjoyed camping and swimming and we are now

*Boys of Loughborough Branch as they prepare to leave for camp*





VS



*Team portraits during a cricket match between Nottingham Branch and Sheffield Branch*

*looking for five-a-side football fixtures for the group."*

4. *"The boys meet every Monday evening for some kind of activity and have already enjoyed themselves swimming, horse-riding, rambling and playing football."*

The four branches represented by these remarks are typical of dozens of branches whose presidents are taking a personal interest in seeing that the boys' natural love of outdoor activity is catered for in the branch Aaronic Priesthood programme. Many branch MIA's now have their own Vanguard Cadres which provide additional sporting and other activity for the boys, and this is an excellent programme. Although some branches only have perhaps two or three Aaronic Priesthood boys, by combining with other branch groups, they are not deprived of good group activity.

The Aaronic Priesthood boys are getting more than sport, however, as is evidenced by a further look at the mail from branch presidents.

1. *"Our plans for the Aaronic Priesthood group are as follows: aero model making; carpentry, including building a canoe for summer activity; instruction on electrical equipment; and first aid."*

2. *"We are planning to hold a jumble sale to raise money to obtain Scouting equipment..."*

3. *"We shall shortly be holding an Aaronic Priesthood social..."*

4. *"Thought is now being given to a Christmas party for the boys and we shall probably take them to the theatre."*

From a branch in the Midlands we have plans for a trip to the Science Museum in London, and one branch group in the North is looking forward to a visit to some national newspapers.

Yes, there is much forward thinking on the boys' behalf, and what is more important, there is action right now. Sports, visits, crafts—these are what boys like and these are what they are getting in more and more branches where the Aaronic Priesthood programme is embraced. And this is not all.

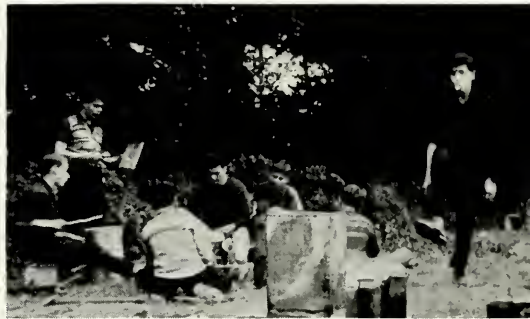
Several branches now have young priests serving as district missionaries, others are arranging for groups to visit the Temple to participate in baptismal work, and still others have organised their boys into working parties to help with maintenance projects in buildings and gardens. And how these young deacons, teachers and priests love to go branch teaching and take part in giving inspirational messages to the saints in their homes. I shall always remember one fine deacon, who had just made his first visit, saying to me: "Brother Cutbert, isn't it super to go branch teaching. Don't

you learn a lot!" I learned a lot from that visit too.

Such are the activities which are helping to bind your young Priesthood holders together, exercise their minds and bodies in a clean and wholesome way, and give them a sense of purpose, individual achievement and team spirit. They realise they are pioneers, and are grasping, with all the eagerness of youth, each opportunity that comes along, to show their support for the Aaronic Priesthood programme. What a thrill it is to meet them at district conference, see their enthusiasm, and listen to their testimonies. One of the handouts they have received during their own priesthood meeting during the conferences is entitled: "Young Men Shall See Visions." These wonderful boys have caught the vision of the New Era, and youth in full cry take some keeping up with. As holders of the Aaronic Priesthood they have accepted the challenge to help in the reactivation programme and many have already earned a Missionary Badge for their efforts. One young priest brought an inactive Senior Member of the Aaronic Priesthood out to conference, while a fine young deacon travelled 20 miles back to his branch on the Saturday night of conference so that he could bring an inactive member of his group out to the Sunday sessions. This is the kind of dedication that the boys are showing to the missionary call in particular, and to their Priesthood duties in general. To clasp their eager hands in love and friendship is not just a pleasure, but a high honour, for they are making themselves chosen by their willingness to serve.

It has truly been said that the future of the British Mission is in their hands;

how inspiring and full of promise, to know these hands have a firm grasp of gospel principles, are always ready to serve, and are clean before the Lord. What a privilege to have been called to work with these fine boys and to be part of this important phase of building wards and stakes in this, the British Mission. As the Aaronic Priesthood programme develops and inter-branch and inter-district events are held throughout the Mission, more and more inactive boys will be embraced into the activities. Then will their influence spread into wider fields as their friends and those who see them grow join with them in their desire to share in the fruits of Aaronic Priesthood activity.



*Skiffle session at the boys' camp at Newchapel*

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"Let honesty and candour, and virtue, and pureness, and meekness, and simplicity crown your heads in every place and in fine, become as little children without malice, guile, or hypocrisy. If you do these things, and exercise fervent prayer and faith, God shall give unto you knowledge. God gives knowledge only to those whose minds are prepared to receive it."

*Joseph Smith*

*Margaret Scrivener pins a white carnation on Michael Hill, both of South London branch*

EACH young man who holds and honours the Aaronic Priesthood has in his countenance and in his character a certain "something"—an expression of purity, goodness and truth.

To a young girl's discerning eye, this special something is easily detected. It is this something that attracts her right away to the type of fellow she most wants to be with. When dating, she knows her boy friend, as a Priesthood holder, will be true to the principles of the gospel. She knows that her reputation will be as impor-



*A white carnation is often pinned on the young men by the young girls of the branch before he receives his Award*

## *A Young Girl Looks At The Priesthood*

tant to him as his own life. She knows that he will be interested in making her evening one of fun and enjoyment, that he will be dating her because genuinely attracted to her. She knows that his activities outside the Church as well as in will be clean and wholesome. She knows that when she returns home she will look just as lovely and feel just as happy as when the evening began.

The fellow who in his young life honours and magnifies his Priesthood will be establishing the kind of foundation in life upon which to build a happy home. She knows their love will be consummated in a temple marriage, that their children will have noble parents and will follow them into Eternal Life.

By magnifying his Priesthood, her fellow has a key to balanced living. As he progresses in life, there is an anchor

of spiritual development that influences his relationships with others. She knows that in his career he will be a man of honesty and integrity—a man of whom she can feel proud. She knows he is a man who will "dare to be different" in defence of righteousness. She knows he is a man to whom she can entrust her future and that of her children, with assurance that they will be safeguarded vigilantly against those influences of the world which seek to destroy the sacredness of the family. She knows that her marriage will not end in death, but all things of real value will be perpetuated through all eternity.

These things she knows because her young man has that something which gives him personal distinction, that something which makes him stand out amid countless others—he holds the Priesthood.

# The Young Men Testify

**Peter Joyce**

*Priest, Northampton Branch*

**I**T is a great honour to be a member of the Priesthood of God. I am grateful for being able to do all the little things which help me to earn my Priesthood Award. Also for my teacher and the older members of the priesthood who help me so much. I

know that the *Book of Mormon* is true, and I often take it to school with me to read during the breaks. Sometimes my best friend and I discuss it and we always enjoy these talks. I know the Gospel is true and I thank my Heavenly Father for the knowledge I have of it. I pray that by studying it, I may increase this knowledge and one day be able to labour as a missionary. I love to go to other branches of the Church to partake of the spirit there, as this gives me a great testimony.

*(Peter Joyce is the young man pictured on page 443.)*

**Joseph Stainton**

*Priest, Liverpool Branch*

**I** WOULD like to ask you all two questions: What is a testimony? Where is the beginning of your testimony and how can it grow?

Your testimony has been defined as “an inward feeling, a conviction not dependent entirely upon outward or external evidences.” Suppose you asked me to prove that I loved my Heavenly Father. I could not satisfactorily express it in words. The proof must be in my actions, in keeping the commandments.

Jesus said: “If you love me, keep my commandments.” (John 14:15.) The stronger your testimony is, the more willing you will be to live by the commandments, because of your conviction.

We are not born with a testimony that God lives, or that the Gospel is true. In some the assurance or testimony comes early; with others it is late in life. Joseph Smith received a personal testimony when he was fifteen years of age, whereas Peter was an experienced fisherman before he could definitely testify to Jesus that:

"Thou art the Christ, the Son of the living God." (Matthew 6:16).

The beginnings of a testimony may be very simple, but it develops as new evidences occur. Testimony is cumulative. In a sense testimony is never complete, for new experiences give added strength to the very end of life.

In some ways it is like a river system. The source may be a small lake, high up in the mountains. Where the water flows out of the lake, it is but a small brook. But as the brook winds down the mountainside, tributaries, large and small, contribute their waters to the main stream. Finally, it becomes a mighty river that flows to the sea.

I have a testimony that is growing into a mighty river, through the influence of home and Church. I love to bear it. The next time you have a testimony meeting in your branch, please stand and bear your testimonies one to another. In this way can we grow together spiritually and benefit from the experiences of others.

### **Robin Holton**

#### ***Teacher, Doncaster Branch***

**T**HE Lord has said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48). To most people this would seem an impossibility. And yet, why should it be? Has not the Lord asked us to do it? And would He ask us to do that which He knew we could not do?

Of course not. Rather would He provide the means so that we could achieve this.

To be perfect, as I see it, means to try to get a full measure of many things; faith, tolerance, obedience, humility, chastity, love and understanding; to strive to be a good mem-

ber of the Church and of the community to which I belong.

I realise that my whole life will have to be spent trying to reach this goal, and that without help I could not do it. This help I will get from past and present leaders, from studying the scriptures, from my parents and from other members of the Church. From all these sources I will get help and inspiration to work towards this end which I do so want to attain.

When I was twelve I received the greatest inspiration it is possible to get, for then I was given the Priesthood and became a deacon. How happy I was, for I knew I could serve the Lord and had His permission or authority to do so. I realised then that my whole life was to be bound up with the Lord and His work, that all I did must be in accordance with His holy mind and will and for my own exaltation. I mean to try all my days to serve Him and, with His help, I will do so.

I will soon be sixteen and ready to be a priest, if I am considered worthy. I will take on my new responsibility as a sacred pledge, which I know it is. I know God will help me to do this if I do my part. I value this, the Holy Priesthood of God, above all things in my life. It has helped me so much already, has been a refining influence when I have needed it, and will continue to be so when I need it.

My father has a saying which is a favourite of mine also. It is written by Marcus Aurelius, and goes like this:

*"Think not so much of what thou hast not, but from all thou hast, choose the greatest and think how eagerly thou wouldst have sought it had thou hadst it not."*

I have many lovely things in my life; but the greatest thing I have is my Priesthood.



A Section  
Concerning

# SENIOR MEMBERS

of the

# AARONIC PRIESTHOOD

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From the  
Presiding  
Bishopric's  
Office

## A Senior Member Father Makes A Decision

**I**T WAS a beautiful summer morning.

All around was the gentle touch of nature at its best. The harmony of sounds as they patterned themselves on the otherwise deep silence of God's handiwork was like a great symphony. The songs of the bird and the distant cricket mingled themselves with the gentle rustling of the leaves and the constant roar of the mountain stream.

The morning sun was peeking over the majestic mountain, casting its gentle, golden rays through the trees upon the delicate, green grass of the river bank. It was a beautiful study in light and shadow.

Momentarily unaware of the beauty of sight and sound that surrounded them, a father and his twelve-year-old son stood casting their fishing lines

into the challenging river before them. The father was visibly troubled. His thoughts were not on the business of fishing. He would have been no match for the smallest trout in the stream. The son too wore a worried look and was not getting the thrill that such an experience should have generated in a boy.

The night before they had pitched camp and cooked a wonderful dinner over the camp fire. It had been a joyful experience. They then retired to their sleeping bags and side by side they looked into the starry heavens above. They contemplated the vastness of space.

There was a moment of silence while each meditated upon the greatness of it all. The silence was finally broken



by the faltering question of the boy, "Dad, this is great, but wouldn't it have been more fun if we had come last night so we could have gone to priesthood meeting, Sunday School and sacrament meeting tomorrow? When I was ordained a deacon I promised the bishop I would be at church regularly and that I would keep the Sabbath Day holy. Dad, don't you hold the Priesthood? You never go to church."

The father had not answered. He couldn't answer. He let the boy think he was asleep and had not heard. During the night he had relived his life. His thoughts had gone back to the days of his boyhood. He too had received the Aaronic Priesthood but because of poor selection of companions had become inactive in the Church. He remembered how he had taken up habits that were not in keeping with Church standards which made him fearful of attending church on the few occasions he had wanted to go. He remembered how the bishop had tried to get him to come back and how in recent months he had resisted the attempts of group advisors to reactivate him. He remembered how on occasion he had wanted to be active but how fears had overcome his efforts. He remembered how his wife had been so disappointed that he

would not prepare himself to go to the temple for their marriage and how she had had to call others in to bless his children when they had been ill. Others had baptised and confirmed his children and ordained his only son to the Priesthood. What a terrible price had been paid for indifference. For him, it had been a sleepless night. The words of his group advisor kept ringing in his ears, "with just a few adjustments in your life you can prepare yourself to receive the Melchizedek Priesthood and take your family to the temple for endowments and sealings."

The silence was intense. Finally the father reeled in his line and turned to the boy.

"Son," he said, "I heard your question last night and I couldn't answer you. I am a Senior Member of the Aaronic Priesthood."

"What is a Senior Member of the Aaronic Priesthood, Dad?"

"They are the male members of the Church of Jesus Christ of Latter-day Saints who are over twenty-one years of age and who hold that Priesthood. They are servants of God by calling and ordination. They are His agents, to perform prescribed duties in His Church and to administer certain designated ordinances of the Gospel

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# The British Programme

by Cecil Kearns

TO the glory of our Father in heaven and with His blessings an edifice of skill and beauty has been erected at Newchapel known lovingly to all as the London Temple. This edifice, covered in natural Portland stone and constructed of concrete, steel, timber of rare quality, and fine furnishings, brings together modern building science and all the skills that the craftsmen can bestow upon such a building.

The dedication of the House of the Lord brought to us here in the British Mission another salient fact, that of the revealed word of God to our prophet, David O. McKay, that a New Era had come to the British people. All had hoped for this fact and had prayed and worked to accept the challenge it presented. Not the smallest part of this challenge was the reactivation and advancement of the Senior Members of the Aaronic Priesthood and those men who, although members of the Church, held no priesthood at all. In September, 1958, the number of these men stood at 1,160, most of whom were inactive. These brethren, who had arrived within the embrace of the Gospel and had become members of the Church through loving, diligent missionary endeavour, had been allowed to filter away into spiritual oblivion through indifference.

The inspired leadership of the Church of Jesus Christ of Latter-day Saints is such, however, that a programme has been instituted whereby the outward flow of the adult male membership has been stayed, allowing the true Church of the Lord to pro-



*Cecil Kearns is Mission Supervisor of the Aaronic Priesthood*

gress. For the first time in the history of the British Mission, all male members over 21 years of age were actively sought out by the Church. They had their own study group and course, and their own social activities, the latter including the sisters. This programme called for its leaders and workers—men of outstanding faith and integrity—to go out and find these lost sheep, thereby returning them with love and patience and understanding to positions of responsibility within the branches. By this means they were reactivated into the service of the Lord, where they can enjoy the fellowship of the Priesthood and the free interchange of experience and talents.

To spearhead the programme in the initial stages is the responsibility of the branch advisors. They go out and seek, labouring with a small number of Senior Members of the Aaronic Priesthood each month and inviting them to join once more in a spirit of

*(continued on page 462)*

# HE SHALL PREPARE A WAY

by Herbert Tassell

*Mission Board Member assigned  
to Senior Aaronic Priesthood*

AS I reflect on the progress made within the British Mission during the past year, my soul rejoices. It is a blessed privilege for me to visit at frequent intervals the districts in the north of England and to witness the growth and development of members in the branches and districts. Their faithfulness, their desire to serve and please their Heavenly Father, their strength of purpose and testimony all indicate to me that truly this is the New Era, and how grateful I am to be a part of it.

The Senior Aaronic Priesthood Programme, first introduced at the Spring conferences, was something quite new to us here in the Mission. It necessitated many changes in organisation, relationships, personnel, and in leadership responsibilities. Perhaps most important of all, it demanded a change of heart and attitude towards our

brethren who for many reasons were no longer active Priesthood bearers. We who are called to labour in this great new field of activity, either as co-ordinators, advisors, class presidents or teachers, may we always keep clearly in our minds the real purpose of our work. When the Lord gives us the responsibility of saving lost souls, there is no such thing as failure. He wants us to succeed. The Lord has said, "this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39). As His servants, how enthusiastic are we to help in this noble and uplifting work? There is no greater power upon the earth than the Priesthood of God when exercised as described in the 121st Section of the *Doctrine and Covenants*.

Our purpose is to assist Senior Members of the Aaronic Priesthood, through activity, encouragement and love, to be worthily advanced to be elders in the Melchizedek Priesthood. Disraeli once said, "The secret of success is constancy of purpose," and we know that the surest way not to fail is to determine to succeed.

What a challenge that is! I hope that within your heart you have solemnly resolved to do all in your power to help along the highway to happiness, security, peace and eternal life, your brother who at this moment is lost somewhere along the track. Think of the joy and love shared by the family of a reactivated member, then imagine what rejoicing there is in heaven as a lost one is returned safely to the fold.



They were not idle words that the Lord revealed through the Prophet Joseph Smith when He said that He requires of us, His stewards, an account of our stewardship both in time and in eternity.

At times, because our efforts seem fruitless and the results slow, we tend to lose interest and sometimes we lose heart. How Satan loves to discourage us and make mountains of our passing difficulties. If you ever feel a little despondent and need comfort and a reassurance that all is well, turn to Section 128 of the *Doctrine and Covenants*. I love particularly verse 22: "Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your heart rejoice..." Why not read it tonight.

I am encouraged by the reports and numerous letters we continue to receive of renewed interest in the programme, its aims and goals, and a greater understanding of the organisational structure.

In conversation with other Senior Aaronic Priesthood workers, I have been impressed by their willingness to learn, not only the programme and organisation, but also their individual responsibilities as leaders. We still have a long way to go, but of one thing I am certain, and that is that success is sure if we have the desire in our hearts and the faith to continue united in this labour of love for our indifferent brethren.

Only the other day I received a letter from a district counsellor that thrilled me. He wrote: "You know that brother who was inactive? Well, he's started coming out to meetings and paying his tithing. He's also accepted the challenge to prepare himself for advancement to the Higher

Priesthood. Great work this, isn't it?" I am grateful that the Lord has called me to work with these fine brethren and my experiences have left me in no doubt whatsoever that what we are doing is of the utmost importance, to the Church, to ourselves, to our inactive brethren, and to our Father in heaven. I know what a soul is worth in the sight of God and I feel the need to do more so "that not a single soul be lost because I've careless grown."

The road this year has not been an easy one, we know. With the calling of part-time missionaries and the weight of local leadership in the branches and districts, at times many must have said, "I can't do it all." I recall the words of young Nephi as he exercised his faith.

*"I know that the Lord giveth no commandment unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."* (1 Nephi 3:7.)

Ways have been and will be prepared for us if we will all continue faithfully to labour and to pray for guidance through the Holy Spirit. We should be eternally grateful for the opportunity of service in the Senior Aaronic Priesthood programme. It has been a most humbling and glorious experience for me to meet new Senior Members of the Aaronic Priesthood. I know that the time will come when all who are faithful to the end will enjoy with our Father and His Son, Jesus Christ, the blessing of the eternal world. May we all labour today with courage and with a testimony that we serve a God who lives, that our Priesthood is a royal and holy one, and that according to our degree of obedience to the gospel principles will the windows of heaven be opened and blessings poured down upon us.

# when the salt has lost its savour

by Leonard Bell and Arthur Gibbs

IT has been quite a few years since two missionaries in Gorleston sought out and baptised the two brethren of our story along with their good wives. At the time of their baptism there was no meetinghouse in Gorleston and these two families had to go to Lowestoft, 9 miles away, for all of their meetings. Still, they did it willingly and cheerfully for their faith was strong.

Just as these two men were beginning to know the workings of the Church and feel really at home, one of them was called to serve in the Royal Navy for the duration of the Korean conflict. The one who was left at home found it difficult keeping his faith and activity throughout these years, and as Satan worked hard, he gradually slipped away into inactivity.

The services are often hard on testimonies and the man who was serving in the Royal Navy also felt his grasp on the gospel loosening as the months went by. Had it not been for a messmate named Young, he might have forgotten the Church altogether, but the nickname this man was given brought reminders, for they called him "Brigham". But when home on leave, this "salt" forgot the Church and its truthfulness.

This was true, at least, until one Christmas leave when the salt was seeking refreshment. By now both men had become inactive Senior Members of the Aaronic Priesthood. And both had reverted to their old ways. It was

not surprising then, that at this Christmas season both turned to a pub to fulfil their need for recreation. But it was surprising when both turned up at the same pub, and while raising their tankards of ale, each noticed the other. Shame and remorse covered them both, and as the one man turned to leave, the salt could do nothing but stand speechless at the bar.

Finally the salt was released and came home. It was not long before he was visited at his home by his old friend, who had meanwhile found his way back to the Church. Their greetings were those of old friends and as they both were "old salts" both having served in the Royal Navy, they felt an affinity for each other; but prominent in the minds of both was the scene of discovery they had played in the pub.

As the one salt invited the other to come to church on Sunday, a promise was made and kept. Through love and companionship and the knowledge of their own weaknesses, these men were sufficiently humbled to be able to once again approach their Father in heaven in His own Church.

As is typical of men reactivated through the Senior Aaronic Priesthood programme, they did not stop with each other but carried their re-discovered testimonies to the home of even another old salt. Two or three years later in July, 1956, the Gorleston Branch was formed. As its Branch

President the Lord chose the old salt who had remained at home. For First Counsellor the Branch was given the Korean veteran. And, naturally, the Second Counsellor was the third salt who had been reactivated by these two who had lost their way but who had come to the Lord again.

Today the story continues, for of these three one is a branch president

and another is in a district presidency.

In this story we have tried to tell how necessary it is for the reactivation of the Senior Members of the Aaronic Priesthood to take place. We all have a great part to play in this work. Our Father in heaven needs every one of us back in His fold where there is work for us to do and joy for us to share.

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### **BUEHNER** (continued)

pathway through the deep snow that had fallen during the night, and down the street came another youngster without a hat on, whistling a little, yet very cheerful. As he came by, I said, "Son, is it time to go to Church?" and he said, "Yes, sir. It will be priesthood meeting in fifteen minutes, and you'd better be there."

Well, you know, if every man in our ward had had an invitation to come to priesthood meeting as I had that Sunday morning, we would have had one hundred per cent of our men in attendance. As long as we have young men exercising such great faith and appreciative of the power of the Priesthood as have these young men, we are always going to have leadership in this great Church.

Just one more—I heard this just a few days ago, and this is for you men in the service. We are proud of you. I heard of a young man who, with members of his company, attended a beer party. As the party progressed, the other members noticed that this young man was not indulging. They used every method they could to try to get this young man to drink beer and to smoke cigarettes along with the rest of them, and the young man said, "No, I have been taught differently.

I am not interested. I am just here to see what is going on, but not to take part."

Finally, they decided they were going to test him a little more, and the different men of the company began a collection until they had collected £6. Then they said to this young fellow, "If you will take a drink of beer or if you will smoke a cigarette, here is £6." and the young man said, "No, sir. No money can buy that which I have been taught not to do."

Standing nearby, but unobserved, was someone who heard this young man being tempted. It was the captain of his company. The following morning, the captain called this young man in for an interview, and said to the boy, "I saw and heard what you did last night when you were out with other men of your company. I admire you for your stand. Our company and this army need men like you. You can have any job you wish in this company."

I say, "God bless you young men of the Church and all of us." Let us make this a great Church of action. I have often said, "Life in this Church means a job in this Church." May we all secure a job and be active and do all we can to help build up God's kingdom.

### **FATHER'S DECISION** (continued)

according to their respective offices and appointments. They are either deacons, teachers or priests in the Kingdom of God. They are among the relative few of the world's population who are beclothed with the Priesthood, the power of God, and the right to act in His name.

"A vast number of the Senior Members of the Aaronic Priesthood are men who appreciate the Priesthood they bear and magnify it. Like John the Baptist, who held the Aaronic Priesthood in the dispensation of the meridian of time, they seek to fulfil well every obligation that their agency places upon them.

"Some senior members are inactive in the Church because of fears and inhibitions. Their Priesthood lies dormant because they shrink from the opportunities of service which are rightfully theirs. They need the understanding and support of a loving group advisor who will help them to envision their responsibilities and motivate them to accept their Priesthood obligations.

"Others, like myself, are inactive in the Church because of a lack of understanding or disaffection. They hold the Priesthood but choose to disregard its powers and blessings. They are they who really need help—the help of men who will win their confidence, teach them the Gospel and enlighten them as to the blessings in store for them through the magnification of Priesthood they bear.

"Yes, Senior Members of the Aaronic Priesthood are men of authority, men who with the bishops, and deacons, teachers and priests under twenty-one years of age, are given the huge responsibilities of administering the temporal affairs of the Church. They are men whom the Lord relies upon to promote His work upon the earth. They are men whom God will bless if they are diligent in the performance of their Priesthood duties.

"Son, like you, I am a deacon. As deacons we have some work to do. Reel in, we can still make Sunday School and sacrament meeting."

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### **DYER** (continued)

Mission, if followed carefully by the missionary, will result in total conversions. It stresses the need of knowing by the power of the spirit the message they have received is from God, and is essential to their salvation. The Systematic Lesson Plan has been incorporated into a well-balanced approach to people, that will produce the true element of conviction. But here again, in an effort to lay the ground work for the converts and later for proper integration, the missionaries must follow the programme

that has been outlined, without deviation.

That investigator who sincerely searches for the truth will gain not only a doctrinal knowledge but a conviction within his heart and receive an inward witness by the power of the Holy Ghost that the "message of the restoration" is true. Thus, by the forces of their own conviction and love of the Gospel, in association with their fellow members of the Church, they will seek to be "at one" with the spirit. Speaking to the Ephesian saints, who only recently had found the truth,



the Apostle Paul said,

*"...Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God [a true knowledge of Him] in the world;*

*For through Him we both have access by one Spirit unto the Father.*

*Now therefore ye are no more strangers and foreigners, but fellow citizens with saints, and of the household of God."* (Ephesians 2:12, 18, 19).

A sure way to keep our testimonies alive and vibrant, and to insure activity in the Church, is to bear witness of our conviction and testimony by giving it unto others. The Lord has proclaimed, through the Prophet Joseph Smith, the obligation that is upon each member of Church,

*"Behold, I send you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbour.*

*Therefore, they are left without excuse, and their sins are upon their own heads."* (D. & C. 88:81, 82).

A member of the Church will find no efficacy in the gospel for themselves or the Church if they are not truly converted to the Gospel of Jesus Christ, as revealed and restored through the Prophet Joseph Smith.

New converts will hasten their "Integration" into the fellowship of the Church when it is fully realised that to be "at one with the Spirit," they must seek to be "fellow citizens with the saints, and of the household of God."

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## **KEARNS** (continued)

fellowship in the Gospel. The branch work is controlled by a branch co-ordinator, whose special duties are to organise the advisors' work, organise the study class, and report to the district on progress. These reports are made to a district co-ordinator, whose special qualifications call for an exact knowledge of the programme, a love of his fellow-men, and an ability to organise through love.

The total British Mission Senior Aaronic Priesthood membership now stands at 1,558. Study classes are now held in all branches along with the attendant organisational functions. A 10 per cent increase of Senior Aaronic Priesthood men advanced to the Melchizedek Priesthood for 1959 was the goal set within the Mission. This 10 per cent has already been met and

exceeded. Brethren are being reactivated each week whose testimonies are beautiful to know and wonderful to share.

Each district and branch has its own problems and difficulties which are continually being overcome through the love of the work. I am grateful for the inspired leaders assigned by the branch and district presidencies to this great work. I am grateful also to the sisters who urge and encourage the priesthood to greater heights of spiritual endeavour. I am grateful for the Temple of God, raised up to edify the Priesthood of God which we all share. As resolutions and experiences are exchanged, as the brethren on the job see how the work fits into the selective teaching programme, as each man gives his whole heart to his work, the New Era again proves its reality.

# the Gospel changed my Life

## *Testimonies of Latter-day Saints*

Leonard H. Holroyd

*Halifax Branch*

OVER the past twelve years I have tended to overlook the importance of tithing and the Word of Wisdom with the result that I have been very inactive in the Church, although the doctrine of salvation for the dead has kept me in touch with and interested in the Church's activities.

Three months ago I recommenced going to the Sunday meetings and I attended the August testimony meeting when everyone spoke on the values of prayer. It prompted me to try an idea I had toyed with for months. The idea was family prayer. I suggested it to my wife who agreed without question or favour. We started that night; the results were both quick and startling. On several occasions I tried to pay tithing but found it too much of a strain. Since that August night I have found out how to do it. Then my wife decided she wanted to be baptised and my daughter also. I was called to succeed my younger brother as Senior Aaronic Priesthood class president and then advanced in the priesthood, all in two short months.

We are not yet perfect. We have a

lot to earn and do, but when I tell you that I am aiming at, rather than hoping for, temple recommends next year, you will understand our position and hopes.

George Evans

*Liverpool Branch*

BEING only a new member of the Church—baptised this morning (June 7, 1959)—I have yet to prove myself worthy of the warm, sincere friendship and acceptance the members of our branch have extended to me this morning.

From the past comes the truth that I do not belong under the category of the "ninety and the nine". Well then, imagine how much our Father is going to bless and love these people who were instrumental in bringing about my conversion—which I hope and pray will be permanent and devout, for their good sakes.

Listen to this story. A certain would-be convert—being so introspective and shy that he'd been a virtual hermit for two years—trembling at the thought of going out to face the world again, and baptism, thought within himself, "If I cut my hair and make a mess of it, Elders Albrecht and Taylor will have to postpone the ceremony."

This he did, and triumphantly displayed the ghastly result to the good elders on their pre-baptismal visit. "There!" he said, "I can't go like this!"

"Let me see the scissors . . ." (Elder Albrecht).

"I'll hold his head . . ." (Elder Taylor).

Well, as I said, I was baptised this morning.

Long before a missionary of God's true Church knocked on my door, I pondered within myself . . . If there

were true Christians in this world, no man would sit in darkness . . . they would seek him out and nourish his broken spirit with love and prayer . . . bringing him back into the fold, not leaving him to sit in despair. Now I realise through God's mercy and divine guidance, his true servants have brought hope and promise to replace my despair.

May God bless our Church and swell its ranks by virtue of the truth it teaches and the wonderful example of those blessed servants to bear witness of that truth. And I pray my Father sustains my "clean slate" and moulds me with His loving hands into a vessel worthy to contain the Holy Spirit.

## Edith Butler

*Cardiff Branch*

**I** ANSWERED an advert in the local paper to two young men wanting board and lodgings. When they came to look over the rooms, they told me they were Mormons. Well, Mormons meant nothing to me, but missionaries I have always had a great admiration for.

The two young lads were very shy when they came to my home, but not for long. They were soon at their ease with my family and myself. As the days went by we grew to love and admire these young boys. We respected them in their wonderful faith they had for their gospel. They really brought sunshine into my home with their happy and smiling faces.

We admired them greatly as they didn't force their religion on us. But we got curious about it, and when we started asking questions about Mormons, they gave us books and tracts to read.

They eventually invited us to their Church. I went alone on Sunday, and

I shall never forget the feeling I had of being alone. I felt I was shut out, as if I was on the outside looking in, yet the members of the branch were the most friendly people.

For a few days I just couldn't get this feeling out of my mind. It was really frightening. I then prayed to our Heavenly Father to help and guide me. I knew in my heart that my prayers would be answered.

I still attended church every Sunday. I was so impressed by the satisfied look the members of the Church always had. To me they gave the impression of just having finished a real good meal and having sat back with the expression, "That was jolly good. I could do with more." They looked well and truly satisfied.

In the meantime my husband, son and myself were having lessons from the missionaries. Then, one evening they asked us if we would like to be baptised. We were baptised a week later.

The feeling I had when I came out of the water was so wonderful that I just can't express it. Then when I was called "sister" I knew I was not alone any more. At last I was on the inside looking out. My prayers had been answered.

I shall always be grateful to the missionaries for bringing this new Gospel to my home. We, as a family, have always been united and happy, but since we entered the Church of Jesus Christ the wonderful spirit that is felt in my home is really lovely.

I know that this is the true Church of Jesus Christ, and I know that Joseph Smith was a true prophet of God. I pray to my Heavenly Father to help me to be worthy of this new Gospel and guide me to do what is right, and to live a righteous life.

# NEW ERA CALENDAR

## OF BRANCH AND DISTRICT EVENTS

*July 26*—Seven members of Nottingham Branch left for a fortnight's holiday in Holland where they joined the Dutch MIA Camp at Noordwijkerhout. The MIA Superintendent in The Hague, Elder Adrian Van Mordfrans, presided. It was a fine experience for the Nottingham saints to visit branches in Amsterdam, Rotterdam and other parts of Holland and to meet with the Dutch saints.

*July 31*—St. Albans gave the Redman family a fine send-off at a social held just before they left for Romford.

*August 3*—Mansfield Branch organised an outing to Matlock to celebrate August Monday, and rounded off the day with a social in their home Chapel.

*August 3*—To those who know Weston sands on August Monday, it would have appeared foolish for Bristol Sunday School to choose to hold an outing there, but as the day began with torrential rain, all the other visitors stayed in town and the lucky saints had the sands to themselves and were able to play all kinds of boisterous games without inconveniencing others.

*August 8 - 15*—North London District YWMIA held a girls' camp at Newchapel. Highlights of the week were a trip to Littlehampton and an evening spent with Newchapel MIA. To the

girls, however, the biggest thrill of the week was seeing the beautiful flood-lighting of the Temple each night.

*August 14*—Eighteen sisters from Wythenshawe Relief Society attended a performance of "Gigi" in Manchester.

*August 15*—The events at Manchester District MIA Sports Festival were keenly contested and this spirit of competition produced some outstanding individual performances.

*August 21*—Some members of Nottingham MIA realised childhood ambitions when on a visit to a local fire station they saw the latest engines.

*August 22*—A garden party was organised as a branch project at Mansfield Sunday School, Primary and Genealogy all took care of the stalls whilst the Relief Society saw to the needs of the "inner man" and the MIA provided the entertainment.

*August 22*—Sister Barbara W. Woodhead, Rochdale's new Primary Mother, hailed the coming winter season with a Primary Open Night.

*August 28*—Sunderland Primary presented a mime, "Snow White and the Seven Dwarfs," at their budget party. Directed by District Primary Supervisor, Rose Crone, and Joyce Ingram, First Counsellor in the Branch Primary, the event was very well attended and encouraging to the child-

ren who put on a fine performance.

*August 29*—South London District Sports were held at Brighton. Despite the fact that Brighton and South London were the only branches represented, competition was very fierce and South London Branch succeeded in winning the challenge cup by a very small margin. Brighton, the holders for the past two years, have promised to make an all-out effort to regain the trophy next year.

*August 29*—Newcastle Branch bade a sad farewell to Elder Jeffs and presented him with a writing case as a token of appreciation.

*August 29*—The Pied Piper must have been busy prior to Radcliffe's Garden Fête, because youngsters swarmed all over the place and made good use of the side-shows and stalls. Brother Eckersley cooked a potatoe pie supper which made the youngsters even happier.

*September 3*—"Be Honest With Yourself" was the theme of Wythenshawe MIA's dance held primarily for the younger generation.

*September 5*—The Radcliffe Branch football team's challenge was accepted by the Wythenshawe brethren. The game held the interest of the spectators throughout and a just result of a 5—5 draw was reached. An early return match is planned.

*September 5*—Several months ago, the Sheffield District Genealogy Committee decided to have a social to raise funds to assist members with their research if they should find themselves financially embarrassed. Keith Bishop of Doncaster had the idea of using as many as possible of the award winners from Filey and after weeks of correspondence succeeded getting them together to present a fine variety show.

*September 12*—A picnic and games on the lawn were the rewards of the faithful members of South London Branch Junior Sunday School.

*September 12*—It was dinner by candle-light for the sisters of Crawley at the supper prepared for them by the brethren. With soft lights, sweet music, elegantly attired waiters, and a tempting menu, the sisters wanted for nothing on this celebration evening.

*September 15*—The go-ahead Relief Society of Crawley received a £13 profit from a well-organised jumble sale and look forward to an outstandingly successful winter now that they have the money they needed to take care of their needs.

*September 19*—The South London Branch Presidency entertained the Branch executive officers at an "opening of the season" banquet. Guesting were District President A. Edward Southgate, his wife and twenty-four officers of the Branch. The Branch Presidency waited on table, and Wally Chiles entertained with a demonstration of the delights of the Zoomara (an eastern musical instrument).

*September* has been a busy month in Northampton. A party to welcome President Oates was attended by visitors from as far afield as Birmingham and Rugby. It was fortunate that the programme of games arranged by Brother Michael Wade was planned, for before supper because no one could have played games such as those after such a lavish meal. Admission was strictly tramps only at the supper sponsored by the MIA and about thirty very authentic looking tramps ate their fill of sausages and mash.

### **Engagement**

*Bailey - Baker*—The engagement of George Bailey and Nora Baker was

announced on August 8th at Newcastle.

## Deaths

*Walker*—Sister Margaret Walker, aged 66 years, a devoted and faithful member of Sunderland Branch, passed away on July 29 after a long illness. President F. W. Oates conducted the funeral service in the home and dedicated the grave in Bishopwearmouth Cemetery.

*Stephenson*—Sister Hilda Stephenson, aged 63 years, died suddenly on September 14. She had been a member of the Church about 50 years. The

funeral service was conducted by President R. Whan in the home and the grave was dedicated at Sunderland Cemetery.

*Pears*—On July 2, 1959, Brother Samuel Pears of Hucknall passed away after a long illness. The funeral service was conducted in the Hucknall Chapel by President Ernest Hammond and the grave was dedicated by District President Oliver Storer. Brother Pears was a former branch and district president. He was a man of integrity and a faithful servant of the Lord.

# British Mission Statistics

## BIRTHS AND BLESSINGS

*Evenden*: To Norman and Barbara Evenden of Crawley, a daughter, Gloria, born April 20, 1954; blessed May 3, 1959, by Paul F. Day.

*Evenden*: To Norman and Barbara Evenden of Crawley, a daughter, Marion, born November 19, 1955; blessed May 3, 1959, by Dale Godfrey.

*Szymosowsky*: To Wasył and Erika Kroes Szymosowsky of Edinburgh, a daughter, Angelika, born July 31, 1959; blessed August 30, 1959, by Robert E. Spikin

*Meldrum*: To Norman and Hilda France Meldrum of Newcastle, a son, Robert, born May 31, 1959; blessed July 19, 1959, by William W. France.

*Mitchell*: To Theodore and Mildred Y. McKie Mitchell of West London, a daughter, born June 19, 1959; blessed August 2, 1959, by Theodore Mitchell.

*Adams*: To Derek Saville and Margaret Rose Wardle Adams of Scarborough, a son, John Stewart, born August 6, 1959; blessed August 23, 1959, by Derek Saville Adams.

*Veater*: To Colin Bamfield and Margaret Anna Sullivan Veater of Blackwood, a daughter, Jane Patricia, born June 13, 1959; blessed August 9, 1959, by William Gwyn Hillman.

*Bird*: To Ronald Albert and Joyce Hutchinson Bird of Hull, a son, John Stephen, born August 17, 1959; blessed September 6, 1959, by Gerald R. Aubert.

*Farrell*: To John Brand and Joyce Loates Farrell of Edinburgh, a son, John McCulloch, born May 31, 1959; blessed September 6, 1959, by Alex M. Clark.

*Cox*: To William Henry and Hilda Cox of Nottingham, a son, Clive, born May 16, 1956; blessed September 6, 1959, by James F. Rankin.

*Cox*: To William Henry and Hilda Cox of Nottingham, a daughter, Lynne, born August 22, 1952; blessed September 6, 1959, by Derek Cuthbert.

*Cox*: To William Henry and Hilda Sutton Cox of Nottingham, a daughter, Annita, born May 16, 1956; blessed September 6, 1959, by Harry Havelock Hall.

*Reid*: To George and Margaret Hazel Reid of Dundee, a daughter, Patricia Ann, born May

8, 1959; blessed August 23, 1959, by Murray Harmon.

*Knight*: To Charles and Grace Boyle Knight of Paisley, a son, Charles Forrester, born October 19, 1951; blessed August 23, 1959, by David Moore Porch.

*Knight*: To Charles Forrester and Anne Knight of Paisley, a son, Gerald Forrester, born July 29, 1951; blessed August 23, 1959, by Fred Cumming.

*Klein*: To Peter Wilhelm and Patricia Laura Angela Klein of Bristol, a son, Christopher Alan, born October 29, 1958; blessed March 22, 1959, by Vern Maeser Young.

*Ireland*: To Derrick Henry James and Vera Ireland of Bristol, a son, Christopher Richard, born May 17, 1955; blessed August 9, 1959, by Vern Maeser Young.

*Isherwood*: To Robert Eric and Patricia D. Isherwood of Wythenshawe, a daughter, Lee, born July 10, 1959; blessed September 6, 1959, by William Walter Weston.

*Muncaster*: To James Duffy and Beatrice Anne Muncaster of West Hartlepool, a son, James, born December 23, 1951; blessed September 6, 1959, by John Gibson.

*Muncaster*: To James Duffy and Beatrice Anne Muncaster of West Hartlepool, a son, Peter, born October 17, 1953; blessed September 6, 1959, by James Laurie.

*Noble*: To Dennis Gordon and Jane Noble of West Hartlepool, a son, David Gerald, born August 9, 1959; blessed September 6, 1959, by James Laurie.

*Smith*: To Brian and Doreen Smith of Oldham, a son, Derek, born April 12, 1958; blessed September 6, 1959, by Joseph Robinson.

*Aldred*: To Bert Reuben and Norma Maureen Whitlam Aldred of Lowestoft, a daughter, Kathleen, born October 15, 1951; blessed March 23, 1959, by Thomas W. F. Boar.

*Willis*: To Arthur and Joan Mary Willis of Bournemouth, a daughter, Jennifer Mary, born July 15, 1959; blessed September 13, 1959, by Henry J. Summersell.

*Colson*: To Donald Christopher and Norah Elsie Colson of Birmingham, a daughter, Julie, born July 18, 1954; blessed September 6, 1959, by Derek Dixon.

**Jackson** : To Peter William and Nita Clara Jackson of Leicester, a son, Michael Peter, born July 24, 1959; blessed September 6, 1959, by Peter William Jackson.

**Bowen** : To Robert Cortez and Mary Lou Bowen of Cambridge, a son, Michael Duane, born June 20, 1959; blessed September 13, 1959, by James B. Wasden.

**Woodrow** : To Clifford Herbert Francis and Nellie Maude Woodrow of Cambridge, a daughter, Jacqueline Maureen, born January 20, 1952; blessed September 13, 1959, by Carl F. Haupte.

**Woodrow** : To Clifford Herbert Francis and Nellie Maude Woodrow of Cambridge, a son, Davy Kenneth, born August 12, 1954; blessed September 13, 1959, by Drayton G. Nuttall.

**Woodrow** : To Clifford Herbert Francis and Nellie Maude Woodrow of Cambridge, a son, Timothy Paul, born December 12, 1958; blessed September 13, 1959, by Larry T. Hutchings.

**Henderson** : To John and Elizabeth Charlton Henderson of Newcastle, a son, Alan, born July 26, 1953; blessed September 13, 1959, by James M. Selkirk.

**Henderson** : To John and Elizabeth Charlton Henderson of Newcastle, a son, Tony, born January 24, 1957; blessed September 13, 1959, by Ernest A. J. Cooper.

## ORDINATIONS

### BIRMINGHAM

Peter Tennant of Birmingham to Teacher  
Raymond Keith Burgess of Birmingham to Deacon

Raymond Keith Burgess of Birmingham to Deacon  
Gordon Alfred Edwards of Birmingham to Deacon

Roy Alan Beale of Birmingham to Teacher  
Clifford Wilson Hardy of Birmingham to Priest

James Hampshire of Coventry to Deacon  
Frederick Thomas Wilson of Coventry to Deacon

Bernard John Hardy of Coventry to Deacon

### BRISTOL

Roland Oliver of Cheltenham to Deacon  
Derrick Henry James Ireland of Bristol to Elder

John Beverly Caswell of Bristol to Deacon  
Michael Peter Caswell of Bristol to Deacon  
Gerald John Caswell of Bristol to Deacon

### HULL

Ronald Albert Bird of Hull to Deacon  
William Wright of York to Deacon  
Thomas Herbert Cocker of Scarborough to Deacon

Isaac Owens of Halifax to Elder

### LEEDS

Derek Nicholson of Halifax to Elder  
Leslie R. Holroyd of Halifax to Elder  
Maurice Newsholme of Bradford to Elder

Ronald Webster Moxon of Leeds to Elder  
John Roger Camm of Leeds to Elder  
Edward Keith Wigglesworth of Leeds to Elder

Terry Howard Firth of Huddersfield to Elder  
Leslie Duffon of Huddersfield to Elder  
John Garner of Dewsbury to Deacon

Steven Frederick Watson of Dewsbury to Deacon  
Eric Laurence Fenton of Dewsbury to Deacon

Gordon Williams of Dewsbury to Deacon  
David Edwin Walker Green of Dewsbury to Deacon

James Bonnar Green of Dewsbury to Deacon  
Eric Stott of Bradford to Teacher  
Frank Cater of Bradford to Deacon

Brian James Gledhill of Bradford to Teacher  
Charles Wilfred White of Huddersfield to Deacon

Jerzy Bardsley of Halifax to Teacher  
Leonard Houlbrooke Holroyd of Halifax to Priest

Derek Baldwin of Halifax to Deacon

### LIVERPOOL

Terence Noon of Rawtenstall to Priest  
Rodney Keeble of Rawtenstall to Priest  
James Butterworth of Rawtenstall to Priest  
Neil Griffin of Wigan to Deacon  
James Robinson of Liverpool to Teacher  
Gordon William Everitt of Burnley to Deacon

### MANCHESTER

James Terence Byrne of Wythenshawe to Deacon  
Reginald Charles Clifford of Wythenshawe to Deacon

John David Slater of Wythenshawe to Deacon  
Edwin Charnock Slater of Wythenshawe to Deacon

Geoffrey Robinson of Wythenshawe to Deacon  
Kenneth Palmer of Oldham to Priest

Thomas Rushton of Stockport to Deacon  
Frederick Nelson Austin of Ashton-Hyde to Deacon

Bernard Frederick Austin of Ashton-Hyde to Deacon  
Brian Stanley Austin of Ashton-Hyde to Deacon

### NEWCASTLE

William Stanley Millar of West Hartlepool to Deacon  
William Jones of West Hartlepool to Deacon

Gordon Arthur Laurie of West Hartlepool to Deacon  
John Henderson of Newcastle to Deacon

Gerald Ramsbottom of Newcastle to Deacon  
Leonard James Stainton of Newcastle to Deacon  
William Henry Watson of Newcastle to Deacon

### NORTH LONDON

William Kenneth East of Luton to Deacon  
Michael George Smith of Luton to Deacon  
Alan England of West London to Deacon

Ernest Frank Wolleb of North London to Priest  
Peter Richard Gill of Oxford to Deacon

### NORWICH

Kenneth Smith of Chelmsford to Deacon  
William Smith of Chelmsford to Teacher

Edward Cyril Ringer of Chelmsford to Priest  
Peter Geoffrey Blackwell of Gorleston to Elder  
Trevor Vincent Staniforth of Gorleston to Elder

George William Wardle of Gorleston to Elder  
Alfred George Leach of Colchester to Elder  
Cecil John Henry Tyrrell of Cambridge to Elder

Peter Scott of Cambridge to Priest  
Sidney Hodges Rojas of Cambridge to Teacher  
Leonard Reed of Cambridge to Deacon

Donald Wilfred Laurie of Cambridge to Deacon

### NOTTINGHAM

Ashley Ernest Archer of Nottingham to Deacon  
Thomas Bruce Gardener of Nottingham to Deacon

David Roger Collins of Mansfield to Priest  
Garth Anthony Woodward of Nottingham to Deacon

### SCOTLAND

Charles Forrester Knight of Paisley to Deacon  
James Kirk of Glasgow to Teacher  
James Reid of Glasgow to Deacon

### SHEFFIELD

Roy Brown of Barnsley to Deacon  
Michael Patrick Haddock of Doncaster to Priest  
Derek Harry Hall of Barnsley to Teacher

Walter Noble of Doncaster to Deacon  
Robert Russell Drummond of Doncaster to Basil Leslie Reeve of Doncaster to Teacher

William Horace Emmerson Moore of Doncaster to Priest  
Harry Leadenham of Doncaster to Elder

John Keith Bishop of Doncaster to Elder  
Kenneth Hackney of Chesterfield to Teacher

### SOUTH LONDON

Frederick James Harris of Crawley to Teacher  
Darrell Hansen Low of Southend to Deacon

### WALES

Cyril Charles Clayton of Pontypool to Priest

## BAPTISMS

### BIRMINGHAM

Doreen Jones of Birmingham  
Susan Dixon of Birmingham  
Bernard John Hardy of Coventry  
Winifred Moira Hardy of Coventry  
Carol Anne Gibbons of Northampton  
Betty May Cusden of Northampton  
Joyce Olive Craven of Birmingham  
Peter Leslie Craven of Birmingham  
Frederick Thomas Wilson of Coventry  
Muriel Wilson of Coventry  
Valerie Wilson of Coventry  
Michael John Wilson of Coventry  
James Hampshire of Coventry  
Johanna Maria Hampshire of Coventry  
Sofie Johanna Lore Hampshire of Coventry  
Catherine Alison Evans of Coventry  
Jennifer Hannah Evans of Coventry  
Lucy Wall of Coventry  
Kenneth Lawrence Wall of Coventry  
David Charles Langford of Northampton

### BRISTOL

Rowland Oliver of Cheltenham  
Patricia Irvine Chidgey of Cheltenham  
Pearl Newby of Stroud  
Joyce Cavanagh of Bristol

### HULL

Thomas Herbert Cocker of Scarborough  
Eric Norman Grenville Coultas of Hull  
Jean Elizabeth Widdowson of York  
Isobel Rhodes of Scarborough

### LEEDS

Derek Baldwin of Halifax  
Lillian Holroyd of Halifax  
Jean Baldwin of Halifax  
James Bonnar Green of Dewsbury  
David Edwin Walker Green of Dewsbury  
Dorothy Elisabeth Green of Dewsbury  
Heather Elisabeth Green of Dewsbury  
Barbara Mary Green of Dewsbury  
Glenn Richard Kirk of Bradford  
Sadie Patricia Eagland of Huddersfield  
Gilbert Varley Eagland of Huddersfield  
Ann Kendal of Huddersfield  
Avril Marie Dolhen of Huddersfield

### LIVERPOOL

Sheila Martin of Blackburn  
Gordon William Everitt of Burnley  
Denis Frost of Blackburn  
Stanley Frost of Blackburn  
Mary Thorpe Frost of Blackburn

### MANCHESTER

Sandra Gail Marks of Wythenshawe  
Patricia Lilyan Roughely of Wythenshawe  
Brian Stanley Austin of Ashton  
Bernard Frederick Austin of Ashton  
Frederick Nelson Austin of Ashton  
George Alfred Burns of Wythenshawe  
Michael Thomas Rushton of Stockport  
Thomas Rushton of Stockport  
Brenda Renshawe of Wythenshawe  
Alice Vera Rushton of Stockport  
Elizabeth Oswald of Ashton Hyde  
Marcia Eileen Haigh of Oldham  
Paul Graham Haigh of Oldham  
Terence Davies of Oldham  
Letitia Elayne Burns of Wythenshawe

### NEWCASTLE

William Henry Watson of Newcastle  
Agnes Stewart Watson of Newcastle  
Allen John Bremner of Newcastle  
Rita Diball of Newcastle  
Maurice Peacock of Middlesbrough  
Kathleen Nora Peacock of Middlesbrough  
Jean Peacock of Middlesbrough  
Ann Jones of West Hartlepool  
William Jones of West Hartlepool  
William Stanley Miller of West Hartlepool  
Robert Soulsby of West Hartlepool  
Elizabeth Margaret Gardner of West Hartlepool

Margaret Bond of Sunderland  
John Henderson of Newcastle  
Elizabeth Charlton Henderson of Newcastle  
Gerald Ramshottom of Newcastle  
Leonard James Stainton of Newcastle

### NORTH LONDON

Reginald Harris of Luton  
Gloria Elizabeth Harris of Luton  
Ronald Archibald Ross of North London  
Mona Annie Berghs Ross of North London  
Patricia Lee Bergstrom of North London  
Mary Lee Cooke of North London  
Robert Frank Cook of North London  
Julie Anne Ross of North London  
Robert John Peters of Southend  
Rita Mary Peters of Southend  
Marion Yvonne Ruth Fairfoot of Southend  
Alan Henry Fairfoot of Southend  
Ivy Florence Young of Southend  
Maurice Alan Young of Southend  
Margaret Edith Rose Myers of North London  
George Henry Jaggard of Southend  
Grace Margaret Jaggard of Southend  
Grace Georgina Jaggard of Southend  
Paul Douglas Jaggard of Southend  
John Charles Jaggard of Southend  
Elizabeth Violet Bartlett of Luton  
Stanley Lewis Bartlett of Luton  
Mary Ellen Lloyd of Luton  
Raymond Michael Lloyd of Luton

### NORWICH

Ivor William James of Colchester  
Doreen Phyllis Hill of Colchester  
Beryl Lilian James of Colchester  
Margaret Alice Read of Norwich  
Michael John Read of Norwich  
Christine Carol Loombe of Norwich  
Susan Elizabeth Crouchen of Norwich  
Lillian Grace Pont of Cambridge  
Gordon Ivan Cole of Lowestoft  
Robert George Cole of Lowestoft  
Ruth Margaret Cole of Lowestoft

### NOTTINGHAM

Angeline Paxton of Eastwood  
Victor Paxton of Eastwood  
Florence Rosina Barratt of Leicester  
Janice Florence Barratt of Leicester  
Leonard Wilfred Challis of Nottingham  
Jean Challis of Nottingham

### SCOTLAND

Mary Russell of Glasgow  
Donald Neillie Russell of Glasgow  
James Reid of Glasgow  
Charles Forrester Knight of Paisley  
Anne Knight of Paisley  
Jessie Sneddon Knight of Paisley  
Ronald Knight of Paisley

### SHEFFIELD

Roy Brown of Barnsley  
Jean Brown of Barnsley  
Jessie Anderson of Doncaster

### SOUTH LONDON

Robert John Isaac of Portsmouth  
Susan Duncan Isaac of Portsmouth  
Linda Jean Nettleton of Portsmouth  
Ruby Doris Selley of Portsmouth  
Sylvia Stimson of South London  
David Clatworthy of South London  
George Frederick Regan of South London  
Glen Scott Williamson of Brighton  
James Scott Williamson of Brighton  
Raymond Selley of Portsmouth  
Jean Pamela Nicholls of Portsmouth  
Henry Michael Hambleton of South London

### WALES

John Joseph Wright of Cardiff  
Elizabeth Wright of Cardiff  
Elwyn Ralph Williams of Cardiff  
Lillie Lonvaine Williams of Cardiff  
Leslie Keith Derosaire of Newport  
Florence Stella M. Derosaire of Newport



# Missionary Activities

## ARRIVALS :

*September 3, 1959*  
Gladys May Moxon

*September 8, 1959*  
Wilford Larry Barlow  
John McArthur Burnett  
Gary Barker Hansen  
James Gordon Johnson  
Floyd Jackson Millet  
Steven Cahoon Parry  
Ashby Lincoln Snow

*September 22, 1959*  
Louis Terry Curtis  
Lynn Draper Davidson  
David Golden Kimball  
Anthony Wayne Middleton, Jr.  
John Henry Seely  
Sterling Gary Slack

*October 6, 1959*  
Maurice Runnels Barnes, Jr.  
Dean R. Horrocks  
Robert Howard Kelly  
Michael R. Moore  
Alice Webster Muir  
James Jennings Muir  
Wendell Lamar Ogden  
Douglas Verrel Summers  
Stephen Cannon Ward

*October 7, 1959*  
Roland Harry Gee  
Marvin LeRoy Halliday

## TRANSFERS :

*September 4, 1959*  
Robert F. Parker  
Calvin Smoot

*September 5, 1959*  
Oral Bryan Wilkinson

*September 7, 1959*  
Harold Anderson  
Nad B. Brown  
Alan B. MacWhinney  
Teddy McKay  
Rulon Stocking  
Duane M. Thomas

*September 9, 1959*  
JoAnn Lindorff  
Glennys Moore  
Richard O'Brien  
Sylvia Robinson  
Geraldine Shipley

*September 10, 1959*  
Joyce Simpson

*September 12, 1959*  
Lynn L. Bishop  
Daryl Avon Frame

*September 23, 1959*  
John R. Arnold  
Patrick Gale Bowen  
Stephen S. Jacobsen  
LeRoy G. Matthews  
Donna R. Shoemaker  
LaRue Woodall

*October 5, 1959*  
Willard Allen  
Glen L. Boyer  
Ross Critchfield  
John T. Evans  
Jerold M. Frame  
Don L. Harding  
LaDell Hotb  
Sherman Hunter  
Samuel G. Longbotham  
Robert Parker  
Neal R. Swann

*From*  
Leeds, Yorkshire

Bountiful, Utah  
Salt Lake City, Utah  
Ogden, Utah  
Delta, Utah  
Salt Lake City, Utah  
Bountiful, Utah  
Royal Oak, Michigan

Springville, Utah  
Salt Lake City, Utah  
Salt Lake City, Utah  
Salt Lake City, Utah  
Salt Lake City, Utah  
Salt Lake City, Utah

Washington, D.C.  
Blackfoot, Idaho  
Blackfoot, Idaho  
San Bernardino, California  
Hayward, California  
Hayward, California  
Monroe, Utah  
Heyburn, Idaho  
Salt Lake City, Utah

Salt Lake City, Utah  
Kaysville, Utah

*From*  
North London  
Birmingham

Newcastle

Mission Office  
Leeds  
Sheffield  
Mission Office  
Mission Office  
Norwich

Bristol  
Manchester  
Sheffield  
Liverpool  
Leeds

Wales

Scotland  
Scotland

Norwich  
North London  
South London  
South London  
South London  
Newcastle

Leeds  
Ireland  
Ireland  
Mission Office  
North London  
Scotland  
Birmingham  
Leeds  
Leeds  
Mission Office  
Sheffield

*To*  
Bristol

Birmingham  
Leeds  
Leeds  
North London  
Sheffield  
Sheffield  
Leeds

North London  
South London  
South London  
Norwich  
Liverpool  
South London

Birmingham  
Hull  
Sheffield  
Ireland  
Birmingham  
Birmingham  
Leeds  
Sheffield  
Hull

Norwich  
Liverpool

*To*  
Mission Office  
Mission Office

Mission Office

North London  
Norwich  
Nottingham  
Sheffield  
Wales  
Mission Office

Manchester  
Wales  
Bristol  
Leeds  
Liverpool

Mission Office

Newcastle  
Newcastle

Liverpool  
Manchester  
Liverpool  
Liverpool  
Newcastle  
South London

Mission Office  
North London  
South London  
Birmingham  
Scotland  
Ireland  
Hull  
Mission Office  
Mission Office  
Newcastle  
Leeds

|                         |              |           |
|-------------------------|--------------|-----------|
| <b>Ronald B. Walker</b> | <i>From</i>  | <i>To</i> |
| <b>Dennis Young</b>     | Sheffield    | Leeds     |
| <i>October 7, 1959</i>  | South London | Hull      |
| <b>David N. Barnes</b>  | Norwich      | Sheffield |

**APPOINTMENTS :**

**Calvin Smoot** appointed Assistant to Mission President and Travelling Elder, effective September 4, 1959.  
**Robert F. Parker** appointed Assistant to Mission President and Travelling Elder, effective September 4, 1959.  
**Oral Bryan Wilkinson** appointed Assistant to Mission President and Travelling Elder, effective September 5, 1959.  
**Harold Anderson** appointed Supervising Elder, North London District, effective September 7, 1959.  
**Teddy McKay** appointed Supervising Elder, Sheffield District, effective September 7, 1959.  
**Rulon Stockings** appointed Supervising Elder, Welsh District, effective September 10, 1959.  
**Duane M. Thomas** appointed Associate Editor, *Millennial Star*, effective September 25, 1959.  
**Joyce Simpson** appointed Mission Accountant, effective October 25, 1959.  
**Willard Allen** appointed Assistant to Mission President and Travelling Elder, effective October 5, 1959.  
**Sherman Hunter** appointed Assistant to Mission President and Travelling Elder, effective October 5, 1959.  
**John T. Evans** appointed Supervising Elder, Birmingham District, effective October 8, 1959.  
**Robert F. Parker** appointed Supervising Elder, Newcastle District, effective October 8, 1959.

**RELEASES :**

|                                |                          |   |
|--------------------------------|--------------------------|---|
| <i>September 21, 1959</i>      | <i>From</i>              | <i>Districts</i>  |
| <b>Elsie Noble McCune</b>      | Salt Lake City, Utah     | South London, Wales   |
| <b>Clarence Scott McCune</b> § | Salt Lake City, Utah     | South London, Wales   |
| <i>November 12, 1959</i>       |                          |   |
| <b>Darrell Grant Bailey</b> *  | Woodscross, Utah         | Liverpool, Sheffield, Ireland                                 |
| <b>Dale Wayne Harrell</b> †    | Salt Lake City, Utah     | London, Wales, Manchester, Nottingham                         |
| <b>LeGrande N. Lamb</b> †      | Chandler, Arizona        | London, Manchester, Scotland, Mission Office, Norwich         |
| <b>Robert F. Parker</b> ‡      | Logan, Utah              | Nottingham, Scotland, North London, Mission Office, Newcastle |
| <b>David E. Still</b>          | Raymond, Alberta, Canada | Manchester, Norwich   |
| <i>November 20, 1959</i>       |                          |   |
| <b>Rosaline Newman</b>         | Rigby, Idaho             | South London, Bristol, Liverpool                              |
| <b>Ann Webster</b>             | Layton, Utah             | Bristol, Manchester   |

\* District President and Supervising Elder of Irish District.  
† Assistant to Mission President, Travelling Elder and Supervising Elder of Norwich District.  
‡ Assistant to Mission President, Travelling Elder and Supervising Elder of Newcastle District.  
§ District President of Welsh District.



DALE WAYNE HARRELL  
ROSALINE NEWMAN  
ANN WEBSTER

DARRELL GRANT BAILEY  
LE GRANDE N. LAMB  
DAVID E. STILL

ELSIE NOBLE MCCUNE  
CLARENCE SCOTT MCCUNE  
ROBERT F. PARKER

## District Temple Excursion Schedule for 1960

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|                  |         |  |           |    |                              |
|------------------|---------|--|-----------|----|------------------------------|
| January          | 9       | HULL   | June      | 25 | NOTTINGHAM                   |
|                  | 16      | IRELAND  |           |    | Temple closed evening of     |
|                  | 23      | LEEDS  |           |    | June 25. Re-opens July 23.   |
|                  | 30      | LIVERPOOL  |           |    | July 23 to 28 NORWAY         |
| February         | 6       | MANCHESTER   | July      | 30 | NORWICH                      |
|                  | 13      | NEWCASTLE  | August    | 6  | SHEFFIELD                    |
|                  | 20      | NOTTINGHAM   |           | 13 | SCOTLAND                     |
|                  | 27      | NOTTINGHAM   |           | 20 | NOTTINGHAM                   |
| March            | 5       | NORWICH  |           | 27 | SOUTH LONDON                 |
|                  | 12      | SHEFFIELD  | September | 3  | NORTH LONDON                 |
|                  | 19      | SCOTLAND   |           | 10 | WALES                        |
|                  | 26      | SOUTH LONDON   |           | 17 | BIRMINGHAM                   |
| April            | 2       | NORTH LONDON   |           | 24 | BRISTOL                      |
|                  | 9       | WALES  | October   | 1  | HULL                         |
|                  | 16      | BIRMINGHAM   |           | 8  | IRELAND                      |
|                  | 23      | BRISTOL  |           | 15 | LEEDS                        |
|                  | 30      | HULL   |           | 22 | LIVERPOOL                    |
| May              | 7       | IRELAND  |           | 29 | MANCHESTER                   |
|                  | 14      | LEEDS  | November  | 5  | NEWCASTLE                    |
|                  | 21      | LIVERPOOL  |           | 12 | NOTTINGHAM                   |
|                  | 28      | MANCHESTER   |           | 19 | NOTTINGHAM                   |
| June             | 4       | TEMPLE CLOSED.<br>WHITSUN WEEK-END<br>YOUTH CONFERENCE |           | 26 | NORWICH                      |
|                  |         |  | December  | 3  | SHEFFIELD                    |
| Re-open Saturday | June 11 |  |           | 10 | SCOTLAND                     |
|                  |         |  |           | 17 | ANY DISTRICT                 |
| June             | 11      | NEWCASTLE  |           |    | Closed night of December 17. |
|                  | 18      | MISSION BOARD  |           |    | Re-open January 7, 1961.     |

Endowment Sessions each Saturday commencing at 10 a.m.

Sessions other than Saturday must be arranged by writing Temple President.

Baptism Sessions arranged by writing Temple President.

Accommodation for staying overnight arranged by writing President Boyer, London Temple, Newchapel, near-Lingfield, Surrey.



An Apostle of the Lord

## Howard W. Hunter

On Saturday, November 17th, 1959, at General Conference in Salt Lake City, Utah, Howard W. Hunter was sustained as a member of the Quorum of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. He was, at that time, serving as President of Pasadena Stake, California.